

Christian Courier

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Christian Farmers celebrates 40 years of soul

Stable Funding brings excitement and challenges

Bert Witvoet

GUELPH, Ont. — To say that there was an upbeat mood at the convention of the Christian Farmers Federation of Ontario (CFFO) is like saying that there were farmers present.

Forty years of CFFO faith in action was enough to put a smile even on the sober face of a man like Elbert van Donkersgoed. Add to that a 500 per cent increase in membership and CFFO's research and policy director was positively beaming.

"Forty years of soil, soul and service" was the theme of the event, as 300 people crowded the Italian Canadian Club halls which CFFO has been using for the past four years. Normal attendance at the annual convention is 150 to 200.

A year of uncertainty

Much of the program was focused on reflection. CFFO President John Markus reflected on the uncertainty of the past year when Stable Funding was introduced by the Ontario government. The program asks every farmer in Ontario to choose a general farm organization and to pay \$150 fee. A farmer has two ways out of this obligation: conscientious objec-

tion allows him/her not to join, and dissatisfaction with the performance of the farm organization allows him/her to ask for a refund.

Last year CFFO, which at that time had 600 members, decided to drop its membership fee from \$450 to \$150 without knowing what the influx of new members would be as a result of Stable Funding. Lowering the membership fee was a concern because of a \$60,000 deficit, says Markus.

"As we look back, our great God, working through the Holy Spirit, convicted hearts across the province of Ontario," he adds. "He gave us enough members to challenge us [3,200] and yet at the same time we were not overrun by too many members."

A happy reckoning

The impact of Stable Funding and increased membership was evident when CFFO treasurer Harry Brouwer presented the budget. While income for 1993 had been \$195,496.44, income for 1994 was projected at \$456,995.31, more than double the 1993 amount. The proposed and adopted budget for 1995 at \$460,100.00 predicted a modest surplus.

Notes for the proposed budget for 1995 explained that CFFO had doubled its rented office space, had upgraded its computers and expected to eliminate its \$60,000 debt in 1994. In addition CFFO had hired two staffmembers, one to look after computer work and one to act as secretary to the board and its committees.

Rarely was an increased budget passed with so much contentment.

Safeguarding the direction

Markus does not think the present influx of new members will affect CFFO's confessional and philosophical approach. Those who joined have indicated a preference for the Christian value system, he says.

Besides, he explains, only those members who indicate an agreement with CFFO's constitution and biblical principles are considered full members with voting rights. Those not willing or able to sign agreement become associate members with no voting rights.

Markus, who co-manages a dairy and cash crop farm in Woodstock with his wife, Garma, was acclaimed to his second term as president of CFFO.

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Vikje Van Marrum and John Markus enjoy the banter surrounding the cake-cutting ceremony

Chicago's House of Hope helps homeless women and children rebuild their lives

Alan Doerksen

CHICAGO, Ill. — Although she works with homeless people in a dangerous part of Chicago, Sister Connie Driscoll insists on not getting funds from government or the Catholic Church.

Driscoll is a nun with the Missionary Sisters of the Poor who helped start St. Martin de Porres House of Hope 12 years ago. House of Hope is a shelter and training centre for homeless women and children. Driscoll started the centre after visiting Chicago about 12 years ago and

seeing the living conditions of the homeless people there.

"I was very moved by that and decided to stay," says Driscoll. She co-founded the house with Therese O'Sullivan, a nun with the Institute of the Blessed Virgin Mary.

Driscoll found there were already shelters for homeless men, but few services for homeless women and children.

At present, House of Hope has about 140 residents and 14 staff workers. Twelve of the staff — including Driscoll —

live at the house itself. Work there is not just a 9-to-5 job, she explains.

Staff does own fundraising

House of Hope is privately funded by individuals, from speaking fees and other sources. Driscoll often speaks on behalf of the house.

Driscoll opposes government funding because, she says, "I don't want the government intruding. They mess up more than they help."

She also avoids asking the Catholic Church itself for help because she believes its funds should be spent on other projects. Instead, Driscoll and her staff do their own fund-raising.

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News

Driscoll "tired of getting shot at"

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House of Hope is located in the neighborhood of Woodlawn, in south Chicago. Driscoll describes it as "a very devastated area." It is also dangerous. Earlier on, the project was housed in two buildings, one just down the street from the other. Sometimes Driscoll had to dodge bullets while crossing between the buildings at night. The project was consolidated into one building, partly because "I was tired of getting shot at," says Driscoll.

The present building is a former school that was purchased from the local archdiocese in 1985. There are 110 beds during warm seasons and up to 140 in cold weather when there is more demand, says Driscoll. There are no plans to expand the facilities at this point. "The more people you have, the less services you can provide," says Driscoll.

Focus on alcohol and drugs

Services provided at the house, besides a place to live, are schooling for children aged three to five, job-training programs and a 12-step alcohol and drug recovery program Driscoll describes as "our biggest program." It is offered daily.

Ninety per cent of the house's residents are recovering from alcohol or drug abuse, says Driscoll.

Some time ago, she and her colleagues conducted "an exhaustive survey" of why people became homeless. They found that in most cases, people could afford to pay their rent but didn't because they were spending their money on drugs or alcohol -- especially drugs. These findings led to an increasing

focus on the drug and alcohol recovery program at House of Hope.

The project's job training program focuses on work such as reception, warehousing and computer-entry.

"We have enjoyed enormous success" with the job training, says Driscoll. Some former residents are working as nurses and secretaries. Others have come back to work at the house. Most of the staff are former residents.

Training for responsibility

"We make people accountable and responsible for their own actions," said Driscoll, in an interview with the Grand Rapids [Mich.] Press. "We want them off public welfare. We want them educated. We want them trained."

In the 12 years since House of Hope was started, 9,000 women and children have been helped by its programs, says Driscoll.

Of the 140-some residents now in the house, 66 are children. All the children go to outside schools except those aged three to five, who are schooled at House of Hope from 8 a.m. to 2:30 p.m. This gives mothers a chance to participate in job training while their children are being schooled.

Children who go to outside schools are also tutored at the house. As a result, "our children are the highest-rated students" in the area, says Driscoll. They consistently get As and Bs.

Of the residents, "99 1/2 per cent are African-American," says Driscoll. "Many of them have had their children taken away" by Child Protective Services. But House of Hope often

arranges for children to be returned, sometimes one or two at a time, once the mothers become more responsible.

Usually residents stay at House of Hope for five to seven months, "depending on the needs of the person," says Driscoll. "We're careful to evaluate each person on an individual basis."

Driscoll dislikes the

American government's welfare programs and says the system should be dismantled.

Dead-end street

"Welfare has become a dead-end for those it is supposed to benefit," says Driscoll. "It locks people into poverty with no way of escape and no incentive to try."

What's needed instead, she

says, are short-term emergency assistance, more local service programs and more individual responsibility.

Driscoll, who is 61, has had a varied career. She has a degree in law, and spent 7 1/2 years working for the Women's Army Corps. In addition to her present work, Driscoll is chair of the Chicago mayor's task force on the homeless.

Integrate policies with biblical principles, CPJ urges government

Robert VanderVennen

TORONTO — Are the issues of finance and social security, which the federal government is now debating, issues on which Christians should have a distinctive voice?

Yes, indeed, says Citizens for Public Justice in its recent briefs to government committees on finance and on human resources development.

Biblical "principles of compassion, justice, fairness and stewardship" need to be in the centre of policy decisions on these matters, say staff members Gerald Vandezande, Stephanie Baker-Collins and David Peters-Woods, who wrote the briefs. Financial and social policy reform need to be integrated, they insist, not dealt with in isolation from each other.

Other deficits

Yes, the federal deficit needs to be brought under control, they say, but there are other deficits, too, which need to be taken into account. "There are human and environmental deficits which urgently need to be addressed," says Vandezande. They quote with approval the famous *Red Book* of the Liberal party which says, "The Liberal agenda is premised on an integrated and coherent approach to economic policy, social policy, environmental policy, and foreign policy."

But alas, CPJ says, the government now says that "productivity growth ... must be the primary focus of economic policy." But the disastrous effects of narrowly focusing on productivity growth are all around us "in business downsizing with its resulting chronic unemployment, rising poverty



An integrated policy approach is needed, Gerald Vandezande and David Peters-Woods (l.) tell the government committee on finance.

and a declining environment," observes CPJ.

"The government should work in partnership with local communities to develop and implement flexible, community-based economic development and employment initiatives," says CPJ.

Responsibility to future generations

CPJ agrees with the government's statement that we have a moral responsibility not to burden unfairly future generations with unsustainable debt. But it insists that good stewardship also means that the effects of child poverty and environmental pollution are as important to future generations as the debt they inherit.

The tax system needs to be more equitable, says CPJ. Middle- and upper-class income people, and also business, need to pay more than they do now. The maximum tax-deductible RRSP allowance should be cut, and along with child care deductions should be converted into tax credits rather than deductions. A "green tax" that penalizes polluters is needed. The tax exemption for lottery

and gambling winnings should be cut.

Unemployment insurance indeed needs to be reformed. One problem is that companies must pay UI premiums on the basis of how many people they employ, which encourages them to cut their workforce by automation, causing more unemployment.

They should pay UI premiums on the basis of value-added, says CPJ, that is, pay on the difference between what they sell finished goods for minus what they paid for raw material. Companies like General Motors should be required to discontinue "gearing their employment practices to the UI qualifying period."

Concern for the working poor

CPJ is concerned about the working poor, which is related to increases in part-time, temporary work and contract hiring. It calls on the government to "reaffirm and demonstrate our strong, historic national commitment to social justice, especially for the poor and unemployed whose incomes fall below the poverty line."

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Christian Farmers' pioneers tell stories

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In a keynote address Elbert van Donkersgoed talked about 40 years of soil, soul and service. He pointed to the role his organization has played in helping to develop farm policy.

CFFO has supported farm labor legislation, assistance to struggling farmers and efforts to preserve foodlands.

Although CFFO acknowledges the need for development, "farmers need the best land," said van Donkersgoed.

He challenged the organization to remain "a blessing for the family farm, a blessing to our neighbors, a blessing for the creation and a blessing to governments."

He characterized CFFO as "an organization of small groups with elbows on the table and the Bible open."

Much of the afternoon session was taken up by reminiscences of early CFFO days by founders and relatives of founders.

John Feddema, husband of



Van Donkersgoed (l.) listens intently to Markus in front of a display featuring past CFFO leaders.

CFFO boardmember Rennie Feddema, recalled how his uncle Rienk Feddema, first CFFO president, chaired the

meeting that launched the Christian farm organization in Strathroy. It was March 6, 1954, when 12 farmers, all recent im-

migrants from the Netherlands, decided that the time had come to "work together more as Christian farmers to carry out

God's Word also in Canada" (translated from the Dutch minutes).

Vikje Van Marrum of Smithville recalled how she had to run the chicken farm while her husband was gone all day to attend CFFO meetings.

Keynote speaker Harry Neufeld of the Canadian Foodgrains Bank gracefully accepted a timeframe severely reduced by the old-timers' stories. It was important to hear these stories on an anniversary day, he said. He challenged Christian farmers to donate one bushel of grain or the equivalent for every year of CFFO history.

The day's celebrations were enhanced by contributions from a mixed choir of CFFO supporters and a banquet that featured Paul Meldrum, host and producer of "The Valley Farmer" on CJOH TV in Ottawa.

Stable funding law allows for loopholes

Bert Witvoet

TORONTO — When the Ontario government in 1994 passed Bill 42, also known as the Farm Registration and Farm Organizations Funding Act, it left a loophole for farmers who because of religious objections did not want to be registered with the government and did not want to join either the Ontario Federation of Agriculture (OFA) or the Christian Farmers' Federation of Ontario (CFFO).

For the past 25 years the two Ontario farm federations sought funding to broaden their financial base and to ensure that all farmers bear the cost of research and lobbying carried out on their behalf. But farmers with strong anti-government-involvement leanings protested.

Listening to objections

The government appointed a seven-person tribunal to hold hearings around the province in response to a complaint by Old Order Mennonite and Amish farmers who asked to be exempted.

Hilbert Rumph, a retired Christian Reformed farmer and CCFO member from Drayton, Ont., is one of the seven tribunal members who travel around the province to hear farmers who have religious objections to registering with the

government. If the tribunal accepts an objection as being genuine, it is prepared to give a life-long exemption.

The tribunal was appointed in April and hearings started in June. The tribunal must also decide in the future whether the various farm organizations should continue to receive

stable funding. The tribunal meets in panels of three.

The government created a second loophole for farmers who don't mind being registered but don't want to pay a fee to either the OFA or the CFFO. Being registered with the government allows a farmer to take part in farm assistance

programs.

However, they can send a letter to the farm organization they selected and request a refund within 90 days of the registration deadlines. This has since been extended to 120 days, says CFFO's Marty Stark who handles most of the refund requests. Farmers don't have to give a reason, she adds.

As of early July the OFA had received fees from 35,000 farmers and the CFFO from more than 3,000, reports the Kitchener, Ont., *Record*. Some 2,000 farmers had registered but not yet sent their \$150 annual fee to the farm organization of their choice, and an

additional 11,000 farmers had asked for their money back.

For a reason not known to CFFO, an unusually large number of rebate requests came to CFFO — some 1,800 of over 5,000 member applicants. Stark says it may have something to do with the fact that the CFFO has been lenient in granting refunds beyond the deadlines set by the government, whereas OFA has not.

However, CFFO encourages those requesting a refund to send the \$150 to another organization that benefits farmers and allows them to have a voice.

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Editorial

How will joining CLAC affect principals, OCSTA?

In last week's edition of our paper we talked about Christian school teachers joining the Christian Labour Association of Canada. This week we want to focus on a few problems associated with that.

One problem is the process which Ontario Christian school teachers in Brampton and St. Catharines followed to join CLAC. In both communities teachers did not involve or inform the principal, the board and the parents until it was a "done deal." Particularly for the principals, who look upon themselves as the head of the teaching team, hearing from the staff that they had asked the CLAC to represent them came as a shock.

Could this unpleasant surprise have been avoided?

Not really. It says very plainly in the Ontario Labour Relations Act that "no employer or

employers' organization and no person acting on behalf of an employer or an employers' organization shall participate in or interfere with the formation, selection or administration of a trade union" (Article 60,365). In other words, a principal, who often acts on behalf of the board, may not participate in or interfere with the formation of a union.

It could be argued, of course, that principals represent teachers to the board as well. It may even be true that principals identify more with teachers than with boards, for the simple reason that they themselves are (principal) teachers and they work with teachers on a daily basis. Yet, from a labor relations point of view, principals represent management. (In the public and separate school system, principals may join a teacher's federation acting as a union since these associations fall under the Education Act in Ontario. Private schools are excluded from that rule and must abide by labor laws.)

An additional rule in the Labour Relations Act forbids a union from attempting to persuade an employee at the workplace and during working hours to join the union (Article 60,372). What this rule does is take the action out of the school and out of sight.

An impossible Janus position

The ambivalent position of a principal is one of the structural problems that joining a union can circumvent, we believe. "The principal is like the neck of the hourglass," one person said. "Everything flows through him or her both ways. It's an impossible position." Another person said, "Even if the principal were a cross between Abraham Kuyper and Abraham Lincoln, he or she could still not do justice to representing two bodies." Perhaps the solution is that through CLAC or OCSTA' mediation one or two teachers become non-voting members of the board so that this bottleneck flow of information can be avoided.

Apart from the requirements of the law, could the teachers not have informed the principal and the board of their intention? They could have, but by doing so they would have exposed themselves to a fair bit of pressure, we believe. Teachers in both schools have said that they needed the room to consider something as sensitive as joining a union without undue pressure. No one expects an employer to stay neutral when its work force plans to organize.

Can these two live side by side?

There is a second item that complicates matters. As it is, more than 90 per cent of the Christian school teachers in Ontario belong to

the Ontario Christian School Teachers Association (OCSTA). The annual fee is \$255 and for that teachers get a range of services: a yearly convention, curriculum study opportunities, teacher certification, legal action if requested and other professional services that the director of OCSTA, Hank Hultink, and his staff can offer.

What is the relationship between OCSTA and CLAC going to be when teachers belong to both? Do these two organizations overlap? Are they in competition with each other? Can teachers afford to join both? (CLAC normally charges 1.4 per cent of a worker's gross salary but has reduced that to 1 per cent for teachers, partly because of their membership in OCSTA. For the average teacher that amounts to \$350).

Having talked to both OCSTA and CLAC, we have concluded that there is no animosity between them and that they do not wish to compete with each other. Representatives of the two organizations have held amicable and informal talks in the past. Both say that their functions are fairly distinct from each other, though OCSTA could apply for certification and become a union in addition to being a professional association. As it stands now, OCSTA looks after the professional needs of teachers, something CLAC is not equipped to do; and CLAC takes care of labor relation needs, something for which OCSTA does not have the money nor the mandate.

Job's rhetorical question

How all this will shake out for CLAC and OCSTA depends very much on whether other staffs will join the CLAC and whether or not OCSTA will take recent developments as a cue to ask for a stronger mandate from its members.

In the meantime, Christian school communities across Canada would do well to ask themselves one question, the type of question that Job asked his friends when he said: "Does a wild donkey bray when it has grass, or an ox bellow when it has fodder?" (Job 6:5). The answer to Job's rhetorical question is No. Perhaps school communities could ask another rhetorical question: "Do committed and high-minded teachers join the CLAC because they are satisfied with the labor relations between themselves and the board?"

While pondering this question, let's go on and discuss these things without fear or judgment and without exaggeration. Let's see after a year or two whether labor relations have improved in Christian schools both for the boards and the staffs because of what two staffs in Ontario have initiated.

BW

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Letters

Would like an eager volunteer like Tony

I read with interest the article in your November issue about the program to distribute used books to evangelical theological schools in the Third World. The Reformed Ecumenical Council also has such a program. We not only distribute used books, but we also raise funds for the distribution of new books.

Our new books program was started in 1989 after we heard from some of our Third World schools that they felt patronized by having only used book distribution. It was as if they were

receiving the cast-offs of the Western world, they said. So we started a program in which we raise money and arrange for ordering and distribution of books from North America publishers.

The schools in our program are primarily schools that are affiliated with member churches in our council, and thus are not quite as broad based as the Mission for Advancing Theological Education is. We focus on promoting the growth of the churches within our council. About 18 months ago we also

began a used book distribution program, and now the schools affiliated with our program have a choice of using their grants to pay postage for used books or to purchase the neces-

sary new books.

I only wish we had an eager volunteer such as Tony Van Ee to help us out as well. My sincere appreciation goes out to him because it is a ministry that

we have seen also to be valuable and necessary.

Richard L. van Houten
General Secretary, REC
Grand Rapids, Mich.

CLAC has an excellent track record

It was with interest that I read the letter from Wilma de Boer in the November 25 issue of the *Christian Courier*. Wilma is dismayed and surprised about Brampton's John Knox Christian School teachers' decision to join CLAC, which they made before informing the school community about it.

I cannot see why the teachers

should have to inform the school about joining CLAC any more than they would have to about joining any other organization. It seems that from time to time difficulties arise between school boards and staff, which is nothing unusual. The joining of CLAC by the teachers will no doubt be a positive development. CLAC is

an organization whose staff and board members have been, and still are, involved with our Christian schools, as board members as well as teachers and principals.

CLAC has an excellent track record in the application of biblical principles in social relationships, and its expertise in labor negotiations will no doubt be of great value in solving future disputes. There is nothing to be dismayed or surprised about.

May God bless both CLAC and our Christian school communities as they solve their differences in a Christian way.

Cornelis VanderPloeg
Brampton, Ont.

Men will head for the golf course if women run churches

We have been fans of *Christian Courier* for a long time and still are. OK, that's the good news.

However, I want you to know that it's beginning to spoil my interest to read all the publicity you are giving to the people who can't stop complaining about last summer's synod of the Christian Reformed Church.

Many of those letter writers I find so fanatic in their promotion of women elders and ministers. They are even mean in their accusations and insults to the brother delegates who voted to leave the church order unchanged.

I expect some time in the future that the advocates of women's rights will get their way in the CRC. Then the CRC can become like some of the other mainline churches. There the women are more or less left to run the business of the church. That will give me a chance to worship on the golf course or the lake on Sundays.

Don't overload the women

I wish someone could show us that this development has brought some real growth in any churches where women have become ministers and elders.

Our wives and mothers have been the ones who have brought up our children. They taught them and us the fear of the Lord. To give our wives and mothers, besides the many duties they now have, also the task to take over the males' functions in the church is not right. It looks to be the easy way out because there are indeed so many fine Christian women and there seem to be so few qualified men.

It finally boils down to one thing: obedience to God's Word.

D. B. Miedema
Thunderbay, Ont.

Response:

We ourselves were looking for a break in the discussion and had decided to stop the flow, thinking that this edition of CC would have no letters on the women in office issue ... until your letter came along. It didn't seem fair to cut off the discussion with your letter since you complain about the amount of "publicity" given to critics of synod. So we run your letter with the understanding that this is it for a while. By the way, we have been evenhanded in giving "publicity" to both sides of the debate. If there was a lack of balance, it was because most letters opposed what synod did.

Editor

P & M column cannot run on empty

Dear P&M fans:

We have not been able to run the P&M column since Nov. 11 because we are not getting any letters from you. We know from reader surveys that this advice column receives the highest rating. People love it because it's about people like themselves and because it either challenges the mind or stimulates the emotions.

But the column cannot run on empty.

Why are we not getting any letters, we wonder? Have all

your problems been solved? Are there no questions left in your minds? Remember, your question does not have to be about you. And if it is, the panel which discusses it won't know who you are. Only Peter and Marja will know your identity.

By sharing your questions, you do the whole CC community a favor. There are no foolish questions; only foolish answers. Make fools of us by challenging P&M to think through something that puzzles you.

Editor

A celebration of thanks



Friends of the Christian Farmers Federation of Ontario got together in this ad hoc CFFO Celebration Choir under the direction of Arend Streutker of Palmerston, Ont. to make the 40th CFFO anniversary a special event.

Salem did a lot of work

Thank you for the coverage you gave to our celebration in the article "45 Years of Chaplaincy in Canada Celebrated" by Wilma Jonkheer (CC Nov. 25). Let me add to the report some background information Wilma Jonkheer could not have known.

It was Rev. Al Dreise, Salem's executive director, who was very instrumental in the initial stages of researching and developing the new spiritual model "The Way Back In." His research project entitled, "In My Name — The Salem Resource Guide on Mental Illness for Families, Churches and Care Groups," will be available in print after Jan. 15, 1995, and can be purchased from Salem Christian Mental Health Association, 1 Young Street, Hamilton, ON L8N 1T8.

Markus J. Lise
Acting Director of
Pastoral Care
Whitby, Ont.

Family/News

Needed: a Savior

Marty rushed out the door this morning with one instruction, "Figure out how to get that mouse." He grinned for he knew any mouse, dead or alive, had the power to transforming me into a screaming idiot. He looked at my terrified face and apologized, "I'm sorry," he said, "but I have to be in London today." He kissed me and was gone.

The kids followed him out, off to their various schools. I was alone, except for the mouse which I could hear scratching under the dishwasher.

This mouse had eluded us for days. Ten-year-old Michelle had sighted its tail disappearing under the fridge early one morning. She called it a rat.

On the kitchen floor we set a trap with a hunk of cheese. He robbed it. The next night we

tried peanut butter. He licked it clean.

Last night we tried cheese again. This morning the trap was gone and we could hear the scratching. If I listened carefully, I could also hear the little steel bar dangle and click against the wood of the trap. I didn't relish spending the day with a dying mouse.

I cautiously shone a flashlight under the dishwasher. I saw a pine cone, and a variety of colored balls. These I warily pulled out with a fork taped to an old curtain rod. I still couldn't see the mouse or the trap. The scratching continued.

I turned on the loaded dishwasher and tried to forget the mouse. An hour later I unloaded the clean dishes. The scratching continued.

Then I discovered three

screws holding the dishwasher to the counter top. I unscrewed them and tugged at the machine. It rolled easily toward me. My stomach churned. I desperately wished for someone to come to my rescue.

Trying to stamp out 'sin'

I decided to just take a peek and then quickly shove the dishwasher back in place until a braver person (like Marty) came along.

I eased the machine completely out from under the counter and peered behind it. There was nothing there. I started to relax. Then I heard the wooden trap dragging. I screamed. A mouse no bigger than my thumb scampered across the kitchen floor with a trap attached to its very long tail.

I escaped to the family room, hyperventilating and chatting inanely to myself. The mouse fled under the fridge but the trap, a little too large, wedged at the fridge door.

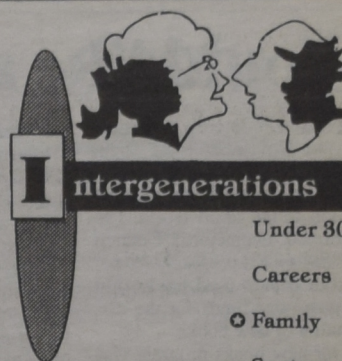
Little Amanda would be coming home from junior kindergarten in half an hour and here was a mouse with his tail in a trap blocking the way to the refrigerator. Our lunch was in there.

I cringed and gasped and tried to calm my pounding heart. The hairs on my arms were standing straight up.

I tried to think logically. What could be the worst case scenario? That the mouse escape? No, that I die of fright.

I carefully squeezed the barbecue tongs around the trap. Then I pulled the trap, mouse and all, across the floor. His little legs rotated futilely as he tried to run the other way. I got him out across the deck and onto the grass. I dropped a rock on his trap. I'd let Marty deal with him later.

For me, mice are like sin. I absolutely need a savior.



Intergenerations

Under 30

Careers

Family

Seniors



Marian den Boer lives in trembling fear of mice on Bonaventure Drive in Hamilton, Ont.

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Britain curtails ancient freedoms

Marian Van Til

LONDON — The British government is "dramatically reshaping" its criminal justice system by "curtailing some traditional rights, increasing police powers and imposing stricter penalties for a broad variety of major and minor offenses," according to the *Manchester Guardian Weekly*.

The changes, aimed mostly at young people, are "responding to a perceived breakdown in law and order," says *The Guardian*. The government wants to control violent crime committed by the young, to curtail violent videos, dance parties called "raves," and mass "squatting" on private property by "New Age Travelers," groups who resemble '60s-style hippies.

The crack-down will be backed by the newly passed Criminal Justice and Public Order Act. One of its most controversial provisions takes away an accused's right to remain silent without suffering for doing so. A person may still refuse to answer questions, but in doing so may in some circumstances subject him- or herself to recriminations by the judge or jury.

The law also increases police powers to stop and search vehicles and pedestrians, to arrest "squatters" and break up "raves"; it allows increased censorship of videos; it provides stiffer sentences for juvenile offenders, including incarceration in "secure training centres" for children down to age 12.

Registering the mentally ill

An even more draconian action, in the view of critics, is the Health Department's order to compile a register of mentally ill persons "who, in the view of authorities, could perpetrate violence, suicide or 'self-neglect,'" says *The Guardian*.

The register has been strongly criticized by a number of mental health experts, who say that it lumps all those with mental illness — from the suicide-prone to the criminally insane — into one category.

Michael Howard, Home Secretary and head of the department responsible for law enforcement, has also proposed both a national DNA bank to help track down criminals, and a system of national identity

cards (the latter, so far, would be voluntary).

The Criminal Justice and Public Order Act became law last month after a year-long struggle. The measure was bitterly fought by the opposition Labor Party. Even the House of Lords, "not usually known as a hotbed of civil liberties protest," in *The Guardian's* words, tried (unsuccessfully) to block some parts of the bill.

No recourse

Editorial writers attacked the act and protesters held street demonstrations. Prime Minister John Major's government, however, had enough votes to pass the measure.

In the U.S. or Canada such an act would be subject to challenge as a violation of the Bill of Rights or the Charter of Rights and Freedoms, respectively, and a challenge would be ruled upon by those countries' respective Supreme courts. But Britain has no such bill or charter, and no real equivalent to a Supreme Court which can strike down an act of Congress or Parliament.

Book Reviews

Presbyterians played a role in Canada's history

The Burning Bush and a Few Acres of Snow

Edited by William Klempa. Ottawa: Carleton University Press, 1994. 290 pp., softcover, \$19.95. Reviewed by Robert Bernhardt, pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Subtitled *The Presbyterian Contribution to Canadian Life and Culture*, this book is a collection of 12 essays by 12 authors, grouped around the themes of education, church/state relations, literature and music, and theology. The essays originated at symposia held at Presbyterian College, Montreal, and Knox College, Toronto, in 1988 and '89.

Like most essay collections, this one lacks both comprehensiveness and continuity, but the editor's introductions to each of the themes help provide a context for the essays.

While many of these pieces

focus on contributions of specific individuals, the writing rises above being merely anecdotal or biographical (unlike so much of Canadian Presbyterian historical material). This work is a positive example of a work being both carefully analytical and understandable by the general reader.

The four themes

Two essays focus on education, but in quite different eras. B. Anne Wood writes about the Pictou Academy in Nova Scotia, 1816-38. Michael Gauvreau focuses on the influence of Sir Robert Falconer on the University of Toronto, 1907-1932. Gauvreau prompts a host of questions concerning the distinctiveness and contemporary role of the university on the Canadian scene.

Two essays discuss Canadian church/state relations. John S. Moir, an established expert on the topic, supplies an overview of the issue. Paul Laverdure's essay on the Presbyterian contribution to Sunday observance



Lucy Maud Montgomery (1874-1942), author of the "Anne of Green Gables" stories, was one of Canada's most famous Presbyterians.

between 1875 and 1950 is both provocative in terms of recent developments, and of local interest to Hamiltonians.

Three essays explore literature; one examines music. The musical focus is on the formative contribution of Alexander

MacMillan (1864-1961) to Canadian hymnody.

The literary essays, in addition to exploring contemporary authors, look back to earlier Presbyterian literary influences on the country. Editor Klempa, in his introduction to this section, notes that "the two most popular Canadian novelists at the beginning of the century up to the First World War were both Presbyterians: Lucy Maud Montgomery and Ralph Connor."

D. Barry Mack provides insight into Connor's basic themes and explains why he passed so rapidly from popularity. One's appetite is whetted for a parallel essay on Lucy Maud Montgomery which might explain the recent phenomenal revival of her popularity, but it's not to be found here.

Theological cornerstone

The cornerstone of this collection is made up of the concluding three essays on Presbyterian theology. The

Media / Arts



editor himself investigates the predominant trends among Canadian Presbyterians up to 1875. Richard Vaudry looks at Canadian Presbyterians' relationship to the influential Princeton Seminary, 1850 to 1900. Finally, theological developments after 1924, especially the influence of Walter W. Bryden, are reassessed by John Vissers. A concluding contribution by Roberta Clare, the lone woman essayist here, is valuable for adding to the sparse literature on the role of women in the Presbyterian Church in Canada.

This volume, and especially these last three essays, deserves a wide reading among those who are sincerely interested in understanding the progress of Presbyterian, as well as Reformed, thought in Canada. In their brevity these essays cannot address every issue, but they set the scene well for the serious reflection and expanded, ongoing study that this topic deserves.

Understanding where your own — and other — worship styles come from

Protestant Worship: Traditions in Transition.

James F. White. Louisville, Kentucky: Westminster John Knox Press, 1989. 251 pp. Reviewed by John Tenyenhuus, pastor of Rehoboth Fellowship Christian Reformed Church, Toronto.

Though this book is five years old it is still a valuable resource. It outlines the constantly changing worship patterns in nine different Christian church traditions. The book will be helpful for all who have to plan and understand worship as a calling or a special responsibility. It helps answer the question: "How should we worship the God who reveals himself in Scripture?"

White summarizes how Christians have worshipped

since medieval times. He includes all the liturgical controversies, issues, names and events connected to all these denominations and traditions.

All that detail may turn away those who think they don't want to read historical survey, but such readers would then miss the sense of liturgical development and ever-converging nature of worship in the Western Christianity which becomes clear in the book as a whole. Such readers would merely see "the Middle Ages by moonlight," as G.K. Chesterton said of 19th century Anglicans, but current worship trends would be kept in light too dim. This book sheds helpful bright light on the evolution, flow and changing nature of Christian worship.

In every tradition there is the struggle over celebrating the sacraments. White shows the common controversy over the

frequency of the Lord's Supper, an unsettled matter in many churches. Preaching too — its importance, relevance, styles and sermon lengths — has been in flux for all these churches.

More than one right way

There will be a few surprises. I didn't know, for example, that among Calvinists in England and Scotland, observance of Sunday with very strict rules far exceeded practices and attitudes in any Calvinist community on the Continent (p. 125).

It is interesting to note, too, that women shaped the origins of the Pentecostal traditions (198). White does not say it, but it is a male church he describes in this history.

In some ways White's discussion on the coming together of the worship traditions is too brief. Perhaps it's not fitting to

expect a historian, who analyzes the past well, to evaluate what this convergence of traditions and styles means for our own time.

Yet the book will enhance the work of those who want to challenge people to praise the Lord and to grow in his grace by means of worship. White makes us rejoice in the diversity of traditions and will assist us in making contact with a greater and wider world of praise to God. His contribution will help us be unafraid of the current blending of worship styles and traditions. Another note of appreciation: There is a glossary of worship terms which is most beneficial for liturgical illiterates.

This book should be required reading for all who think theirs is the only tradition that worships "the right way."



From cathedrals to all-purpose churches: The new interior of England's 600-year-old Coventry cathedral, rebuilt after being destroyed in World War II. In those 600 years and more, Christian liturgy and worship has encompassed, and more recently is combining, a wide range of styles and attitudes, and new kinds of "worship space" are coming to the fore.

Church, Marian Van Til, page editor

South African church affirms unity, initiates women in office process

GRAND RAPIDS, Mich. (REC) — The Reformed Church in Africa is renewing efforts toward unity with its sister churches. The RCA, which has its origins as the Indian church within the Dutch Reformed family of South African churches, had suspended unity talks a year ago. The suspension came over a discipline matter when a pastor was accepted by the former Dutch Reformed Mission Church while his status was still in question in the RCA. During its September synod in South Africa the RCA decided it could resume talks about unification with the Dutch Reformed churches while simultaneously resolving the question of the pastor.

The RCA said it wished, in the unity process, to preserve several aspects of its particular nature. The synod mentioned its evangelical character and missionary vision as expressed in its *Laudanum Declaration*. It also wants to keep some liturgical forms particular to its communities and continue with a ministry of deliverance common in its churches.

The RCA synod encouraged its local congregations to cooperate with congregations from other churches in the Dutch Reformed family. The RCA will still have to consider the agreement to draft a joint church order made between the two other churches, the Uniting Reformed Church and the

Dutch Reformed Church.

At its previous 1990 synod, the RCA approved a separate board of deacons for women. The 1994 synod called for a study document on the question of opening all church offices to women. The synod asked that the document be completed by November 1994, and that the individual congregations give their reactions by March 1995. If two-thirds of the congregations give their approval, the offices of the church will be

opened immediately without waiting for the next synod, scheduled for 1998.

In other actions, the synod passed a statement on abortion, urging the South African government to retain the present law that does not allow abortion on demand. It also passed a declaration that homosexual practice is sin, affirming a position taken by the Reformed Ecumenical Council (REC) in its assemblies. They further adopted REC's statement on

hermeneutics and ethics, its statement on mission, and its "Christian Testimony to the World."

The synod expressed its concern about satanism in South African society and is organizing a youth conference to address the problems. The church also expressed concern over the many martyrs in Rwanda, and called for a day of remembrance on October 30.

Argentine Jews fear rising wave of persecution

David Miller

SAO PAULO, Brazil (NNI) — A wave of attacks against Jews in several South American countries in recent months is raising the spectre that a new tide of anti-Semitism and increased activity by Muslim terrorists may jeopardize the security Jews have long cherished on this predominantly Christian continent.

Particularly in the wake of the August 18 car bombing of the Argentine Israelite Mutual Association in Buenos Aires (AMIA in Spanish), in which 84 people died and 300 were injured, Jewish communities in South America are becoming more alert to the possibility of future violence directed against them.

The AMIA bombing is the worst such tragedy in Argentina's history, although a March 1992 car bombing of the Israeli Embassy there left 30 dead and more than 100 maimed.

The latest tragedy is viewed as more serious because it was directed against a non-political target. The Israelite Mutual Association is a not-for-profit confederation of social service organizations such as schools, orphanages, retirement homes and sports clubs.

Police believe Muslim terrorists perpetrated the bombing.

In the days following the attack, they detained scores of Palestinian suspects. But subsequent investigations, aided by officers of the Israeli intelligence community, turned up little conclusive evidence, and all but a handful of those arrested have been released.

Shadowy perpetrators

Investigators are convinced that foreign terrorists could not have carried out the bombing without the cooperation of Argentine nationals. That thesis has given rise to theories of possible collusion between Muslim assassins from abroad and neo-Nazis at home.

No evidence has surfaced pointing to such an alliance, but in recent weeks, incidents have continued against Argentina's Jewish community. Roving bands of neo-fascists have scribbled anti-Semitic graffiti on the walls of Jewish businesses, and Jewish cemeteries have been desecrated by unidentified raiders, who exhumed and steal corpses.

The mounting aggression has galvanized the Jewish community, estimated at 600,000, to lobby Argentine officials to guarantee their public safety and ensure their constitutional rights.

CRC classis retreats from direct opposition to synod on women in office

GRAND RAPIDS, Mich. (REC) — Classis Grand Rapids East of the Christian Reformed Church has backed away from its July decision to allow churches to ordain women as elders. That decision was a defiant response to the CRC's synodical decision in June not to change its church order to allow such a practice. The synod also urged all churches that had ordained women as elders to release them by June 1995.

At its meeting on September 15, Classis Grand Rapids East

recognized synod's legal right to insist on only male elders and pastors. The classis also recognized the "moral right of conscientious objection" of its member churches. The classis ruled it would not force congregations to comply with synod's decisions in this area.

"Now it is not a matter of open defiance, of asserting authority for yourself that you don't have," said Henry De Moor, chair of an ad-hoc classis committee to formulate the resolution. The classis is no

longer claiming that they will "permit" churches to defy synod, but only that they will not discipline them.

The classis is considering an overture to Synod 1995 that would grant each classis in the CRC the right of local authorization. Classis will take up the issue at its January meeting. In September the historic First Christian Reformed Church of Grand Rapids became the sixth congregation in the classis to ordain women as elders.

Ten dollar donations transform 'bomb'-laden Christmas tree

LANCASTER, Pa. (MCC) — Bethel Mennonite Church is offering a different kind of Christmas tree to the congregation this year. Instead of a tree decked with glowing angels, colorful lights and sparkling tinsel, 40 miniature replicas of cluster bomblets, known as "bombies," hung from the branches.

The bombies were meant to draw attention to Mennonite Central Committee's (MCC) bomb removal project in Laos. With each \$13 Cdn./\$10 U.S. donation, one bombie is removed from the tree and replaced with a dove. The donations will be sent to MCC.

"The tree is having the impact we hoped it would have. One woman said it was the 'most depressing Christmas

tree' she had ever seen," related Diane Black, one of four committee members who organized the project.

Black and other committee members thought it would take at least four weeks to clear the tree of all the bombies, which were made of styrofoam balls wrapped in glue-covered paper towels and painted grey. Much to their surprise, the bombie Christmas tree was transformed in two short weeks.

"We underestimated the giving power of the people in our church," Black said. With all 40 bombies gone, Black is hoping congregation members will continue donating money, "so we fill the tree with as many doves as we can," she said. "We want wall to wall doves."

Other area churches are also finding creative ways to raise money for the bomb removal project. Last spring, after a sermon on the parable of the talents, 33 members of Millersville, Pa., Mennonite Church accepted \$10 each from the mission fund. They invested the money in various items, including in cookie and brownie ingredients; in cantaloupe, sunflower, tomato and other vegetable seeds; in dried and silk flowers for arrangements. After selling these items, some reinvested the income and launched new ventures. Last month they returned the money — the original \$330 had grown to \$2,400 Cdn./\$1,800 U.S., which they donated to MCC.

Dance in the desert

Read Isaiah 35

The story comes from yesterday's newspaper — a country torn by strife, warring factions raiding the villages, plagues and famine sweeping the country. Food is gone and the children starve.

Is it Rwanda? Yes, and Ethiopia and Somalia and Kurdistan and Bangladesh and a hundred other wastelands on our globe. And it's Judah, too. Little Judah, squatting on the southern slopes of Palestine. Judah is all that remains of the once proud people of God. Nothing much to be proud about anymore. Every day another bystander gets beaten to a pulp. Every night another orphaned child crawls into a creepy corner, kept awake by the unholy trinity: cold, hunger and fear.

Alley spats

Isaiah no longer reports the big stories. The conflict between the superpowers is old news. News is only news when people tune it in. But this world has grown small with pain and every eye is turned in suspicion toward others who cower like me. This is what the worst of the classic orphanage is all about. Try to talk of important things, like politics and religion, in a place like that, and you find your words swallowed up in the din of cries and torment and pain.

That's the picture behind Isaiah 35. The superpowers are still at it: Assyria, Babylon and Syria. But on the fringes of the far-flung fury and fighting, little Judah is hiding from the rocks that cousin Edom is throwing. These two are always at it, aren't they? Remember Jacob and Esau? Judah is all that's left of Jacob and Edom is all that's left of Esau. And the story of Isaiah 34 and 35 is told in other brush-strokes by the prophet Obadiah.

Edom and Judah are like young orphans fighting in the middle of a crowd of adults. All around them ring the power-brokers of society who throw down bets while these two scrap. And scrawny Edom whips whimpering Judah into a corner.

Swallowing tears

What do you do when you've been pushed into that corner? When you're all alone and you sit on your thin mattress in the

cancer ward?

One fellow tells this story. He started as a volunteer in the children's wards at a hospital. Burn victims. Deformities. Terminal cancer. Somebody has to bring a little cheer, he thought. So he got one of those bright

prophet, look! *Someone's coming to the cancer ward this morning! Someone's coming to eat your tears!*

The Peaceable Kingdom

In the last century artist Edward Hicks tried again and

that it would never happen without a miracle. By the end of his life he had painted "The Peaceable Kingdom" more than 80 times, each edition darker and more ominous. And he said, in his final year, that he still didn't get it right.

But this one thing he never did: he never took the child out of the picture. That picture, at the heart of Isaiah's prophecies, is a haunting one. The tiny wisp of a child, nearly crushed by these big bodies. And yet whenever Isaiah paints, his picture it's always the child that he highlights. Not the jaws, nor the claws. But the Child. The wee promise of God set down right in the middle of all this milling madness.

Madeleine L'Engle reflected on it well. She called her children's book *Dance in the Desert*. It's the story of a young woman and her husband on a journey through a wilderness in a caravan bound for Egypt. The desert places are alive with ferocious beasts. Everyone in the caravan knows that sleep will settle uneasily over the camp tonight when the world belongs to eyes that glow in the dark.

The dancing lion

So twilight comes and they build a great bonfire, hoping to drive back the shadows. And suddenly they start, because a great lion appears. The mother reaches for her child. She must snatch him to safety!

But what happens? The child holds out his arms to the lion! And the lion lifts his front paws, and he hops around on his hind legs! He's dancing!

And then from the desert come running several little mice, and two donkeys, and a snake, and a couple of clumsy ostriches! And three great



The Peaceable Kingdom, a painting by Edward Hicks, is based on the Old Testament prophecy that in God's kingdom, the lion would lie down with the lamb and a little child would lead all the creatures. The background shows American colonial leader William Penn signing a treaty with native leaders. Hicks painted dozens of versions of this subject.

red clown's noses. And someone gave him a pair of oversized shoes. Then he painted his face and pulled on a wig and went to work. Some of the children were scared of him, some were captivated, some began to smile a little for the first time in ages.

But some couldn't stop crying.

So the next day the clown brought along some popcorn. And when he came to the side of a crying child he took a kernel of popcorn and placed it gently against the cheek, soaking up the cascading tears with its fluff. And then he popped that kernel into his mouth.

It was a stroke of genius, he said, a gift given to him by God. The only time some of those children stopped crying was the moment they knew that somebody else cared enough to eat their tears!

That's the hope of this moment, this scene of laughter in Isaiah 35. Chapter 34 gushes with tears. But, says the

again to capture the scenes of Isaiah on canvas. Over and over he repainted his classic work "The Peaceable Kingdom." Desert wastes. Howling beasts. A world in chaos. And then, a miracle comes from God to turn it all round to peace: in the middle of the ferocious animals walks a young child.

Early in his career Hicks attempts to capture the scene look almost comical. The animals are tame and rather silly, like stuffed toys. But the older Hicks got, the more restless his portraits got. The animals grew larger, their eyes got darker, they became more menacing. And the miracle of all these wilderness enemies resting together became more and more incredible.

You see, at one time Hicks actually believed that he would live to see the day when nations would beat their swords into ploughshares. But as he watched the political climates unfold, as he counted the casualties of cruelty he knew

eagles swoop in from the purple skies! And on the other side of the camp a unicorn emerges, and a pelican, and even two dragons. And they all bow before the child, and they all dance together round and round him as he stands in the centre of their great circle, laughing with delight.

And you know the name of that Child. You know how his face can never be erased from all those pictures of the deserts of the world, of the wilderness you walk. Somehow, under the shadowed skies of night, he tames the beasts that bother you and makes the desert sing. Somehow he puts to rest the

The beasts seem never lie silent next to one another. Edom and Judah are forever throwing punches.

warring of the nations, and even the sick skirmishings of Edom and Judah. The wilderness remains, but its power is harnessed for peace.

The beasts seem never to lie silent next to one another. Edom and Judah are forever throwing punches. Children in Rwanda still wait for food. And bedlam is always coming out of Bethlehem.

But so too comes the Child. The Child who stands among the beasts and soothes them. The Child who stands among the nations to quiet them. The Child who claps his hands in the desert night, and calls for the dancing to begin.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church in Holland, Mich.

Wayne Brouwer

CHAPTER

&

VERSE



Feature

I understand 'points,' but I don't like them

Or: Why 'Club Z' isn't exciting

Bill Van Dyk

Many advertisers have given up competing on the basis of price and quality. Instead, they enroll you as a member of their "club" and award you a certain number of "points" for every purchase you make. But figuring out what your points are really worth can be complicated and time-consuming.

I know about points. I understand points, but I don't like them. Zellers gives you "Club Z" points for every purchase you make there; when you have enough points you get to choose an item from a catalogue. They offer a VCR for an accumulation of 899,000 points — a model worth about \$250 at a discount store.

One of life's great lessons is that spending a lot of money is almost never satisfying.

On a purchase of, say, \$19.43, you accumulate 1,800 points. They think you're going to holler for joy at that. But the sad truth is that that 20-dollar purchase nets you about 50-cents-worth of goods (less than 2.5 per cent). To get that VCR you would have to spend 500 times \$19.43, or about \$10,000. Do you plan to spend that much at Zellers in the next five years?

I like Canadian Tire better. If you pay cash, you get four per cent of the purchase price in Canadian Tire coupons; and they're as good as cash when used at their stores. This is a good deal. When you apply four per cent to every purchase it's a lot better than 30 per cent of just one or two items at any other store. I also enjoy the feeling of accumulating Canadian Tire "money" and buying "something for nothing" once in a while. What I like the most is that the coupons are worth exactly what they say they are. I don't have to invest a lot of thought into figuring out if I'm getting a good deal or not.

Use 'em or lose 'em

Sears gives points too; but Sears is more bullying. If you don't use up your points quickly

enough they take them away — they took \$30-worth away from me. When I phoned to complain I was told that if I had read the details in our statement my wife and I would have realized that we had to use our points within a limited time. (Does Sears real-

manager called personally: we had won first prize — 1,000 air miles. I wasn't excited. But I was surprised to find out that 1,000 air miles really is 1,000 air miles. I could fly to Atlanta and back! Still, I just know that those air miles are going to cost me, one way or another: What about lodging? meals? restrictions on the plane tickets?

Profitable sideline

The life insurance business must be very profitable. I get tons of offers, but not from insurance companies. They come from Visa, Canadian Tire and the Bank of Montreal. They want to deduct a small amount every month from my credit account. I suspect that people don't analyze these policies

make us feel good or wise or proud. They gratify a temporary impulse. And when we give in to it we begin to think we could have done better. I have the opposite feeling after playing catch with my son or daughter. The minute we quit, I think to myself: Now why don't I do this more often?

Stumbling upon treasures

I can count on one hand the things I've bought over the years that I now consider truly worth every penny I paid for them:

my Raleigh mountain bike which never rusts (I got it at a police auction for \$55); my Takamine guitar — on TV I see musicians with unlimited money to spend using exactly the same off-the-shelf model; my Nikon camera with a Soligor zoom lens, with unmatched optical clarity; my Sansui tape deck (I bought it used for \$120 seven years ago and it's still better than any other tape deck I've owned); a pair of car stereo speakers bought from MEI; they were so good the company discontinued them.

All these satisfying purchases have one thing in common: they didn't find me; I found them.

We are relentlessly assaulted by advertisers who know better than we do that the more they show us, the less we see. Some of us are going into consumer shock, besieged by useless, unbelievable information, demeaned and corroded by the gospel of gratification. I don't think we Christians do enough to attack the mindset of materialism. We get too side-tracked by glamor issues like sex education, "New Age" school books and same-sex marriages.

Have you considered the fact that for every "New Age" idea a child encounters at school, the same child has seen a million advertisements telling her that life's meaning comes from being young, attractive, and owning as many things as possible? Now look at the way we live. Which false set of values do you think is really winning?

Bill Van Dyk is a computer consultant and freelance writer living in Chatham, Ont.



ly think we have time to read everything we get in the mail?) I insisted we get our points back. We were sent a certificate worth \$20, but the next month Sears went right on deducting newly "expired" points.

Every time I spend money on my CIBC Visa card a few bucks are added toward the purchase of a new Ford. I don't buy new cars, period, and I resent Visa getting pushy about me buying a Ford.

'Valuable prizes'

We recently took out a loan from the Bank of Montreal. Our loan application automatically registered us for a contest. A few months later the bank

I'd be much happier if they would stop insisting that I need a lawyer to buy a house when I am perfectly capable of visiting the local land registry all by myself. Now that would save me money.

Every time I pay my Esso bill I have to throw out two or three full-color brochures offering cameras, stereos, or even computers. I'm told these are "special offers," my reward for being a faithful customer. But the prices are 20 per cent higher than what the average department store charges. How many times do I have to tell them: I don't buy gas from camera stores, so why should I buy a camera from a gas station?

very carefully — most of them are not bargains. They cover only accidental death. If you die of a heart attack, your family is out of luck.

I am also skeptical about how many of these policies are ever cashed in. If I accidentally died tomorrow, would my wife think of checking with Canadian Tire to see if I carried life insurance with them? Sure, just as she would check to see if I might have had a stereo system on back-order at Esso, or a plane ticket waiting for me at the bank.

One of life's great lessons is that spending a lot of money is almost never satisfying. First, material things hardly ever

Feature

Do Christians have the right to evangelize the Jews?

Israel and Christianity, Part Two

Harry Mennega

Many within the church are wrestling with the question of whether Christians have the right to evangelize the Jews. This has a direct bearing on

run contrary to the very nature of the Christian faith.

P. Osterbye points to two striking statements by Jewish authors, S. Ben-Chorin and Z. Werblowsky, recognizing this

religious communities.

J. Verkuyl calls attention to five relevant factors: (1) the connection of church and synagogue with the confession of the one God, the God of Abraham, Isaac and Jacob, the God and Father of Jesus Christ; (2) the shared connection with the Tenach; (3) the church's realization that together with Israel it belongs to the one people of God; (4) a joint listening to the Torah and a joint call to understand what the fulfilment of the Law means here and now; and (5) the expectation of the kingdom of God as the kingdom of the Messiah, taking into account the similarities and differences in the expectation of the already-arrived Messiah.

Can't be silent about the gospel

While recognizing that it is incorrect and unbiblical to assign the Jews to the same category as those who profess no religion or a different religion, Verkuyl maintains the inescapability of the church's call to communicate the gospel to the Jewish people, be it with much patience and humility. He calls attention to the Apostle Paul who was ashamed of his own past record in persecuting believers, but who was not ashamed of the gospel because it is the power of God for the

*"In order to
harvest you must
first plant and sow.
First you have to
remove the stones,
which is a tiring and
time-consuming
job."*

salvation of everyone who believes "first for the Jew, then for the Gentile" (Rom. 1:16).

"One who is silent about the gospel in his communication with the Jews is guilty of a new form of discrimination," says Verkuyl. Indeed, withholding the gospel from the Jews would run counter to the deep concern of another Jew of long ago who wrote, "I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ for the sake of my

brothers, those of my own race, the people of Israel," the Apostle Paul said that in Romans 9.

Verkuyl continues his argument by noting that western democracy has been called "the culture of courteous silence"

country, strewn with stones. You can't sow there; you can't even plough. First you have to remove the stones, which is a tiring and time-consuming job."

Removing obstacles

His point is that before you



Modern and traditional Jews (see opposite photo) live side by side in present-day Israel.

how the Christian presence is to function within the state of Israel. There are two basic approaches.

There are those who think that the church's primary (or only) concern should be to establish and continue a dialogue with the Jews, with some Christians calling for a temporary cessation of an evangelistic approach and others for a permanent cessation. S. Schoon argues for a principal objection to evangelization among Jewish people for three reasons which he categorizes as biblical, historical, and psychological. "After Auschwitz it is high time that Christians refrain from any form of mission to the Jews," he asserts.

On the other hand, there are those who argue for the necessity of Jewish evangelism if the church is to live by the Word of the Lord. Even though in the eyes of many Jews the church has been a traditional enemy of the Jewish people (and the dismal record of the church since the second century provides them with abundant occasion to warrant this attitude), withholding the gospel from them would

aspect of biblical Christianity. "By its very nature, Christianity is a religion that must carry on missionary work.... The church ceases to be church when it ceases to obey the command of its Lord: 'Go ye into all the world and preach the gospel to every creature.' One may even hope that in due course the activity of the Christian missions in Israel, instead of being the occasion of conflict and mutual recrimination, will develop into a genuine spiritual contest. As Osterbye points out, it is unusual to meet such insight into Christianity among Jews.

Among many evangelicals there is a hesitancy to use the terms "mission" in their approach to Jewish people; preference is given to terms such as "witness," "proclamation" or "communication of the gospel in dialogue." Though one might be inclined to dismiss this as a matter of semantics, there is good reason to differentiate between mission to Jews and mission to Gentiles, since the relation between the church and Israel is qualitatively different from the relation between the church and other



regarding the most profound questions of human existence. He correctly decries this silence and advocates a combination of freedom of expression and a high standard of behavior towards those with whom we differ in convictions. The "courteous silence" implies that basically you don't take the other person seriously.

When it comes to the manner of the church's witness to the Jewish people, Snoek proposes what he terms the "maieutische" method, a socratic dialogue in which, by asking questions, you help the truth to emerge from your partner. Underlying this approach is the fact that Israel already has the truth, namely the Tenach. While convinced that dialogue entails more than listening and learning, he realizes that dialogue and witness in Israel will require patience and great sensitivity.

When asked by visiting Dutch pilgrims whether he saw any fruit from his 11 years of work in Israel, he would reply by saying, "In order to harvest you must first plant and sow. But look at the hills in this

can expect receptivity for the gospel on the part of the Jewish people, a number of obstacles need to be removed (the complicity of Christians in Jewish persecutions, etc.). Whether the stones will ever be removed is another question, of course. The victims' memory on this score is bound to be better than that of the perpetrators. It strikes me that farmers in Israel often plant and harvest fields where there are still a considerable number of stones. Nevertheless, the point is well taken.

Osterbye sets forth a three-fold project for the church to regain its lost credibility: first, the creation of better relations with Jews and with Judaism and the removal of Jewish mistrust of the church and of Christians by genuine repentance; second, the removal of mutual ignorance, especially the ignorance of Christians of Jews and Judaism; and third, the willingness of Christians to learn from Judaism and from Israel.

Harry Mennega is pastor of First Christian Reformed Church in Kingston, Ont.

Small groups are altering both society and the church

Gordon Legge

The small group movement is flourishing in North America. Nowhere has this phenomenon had more impact than in the issues related to spiritual life.

At one end, there are a variety of men's and women's circles exploring the boundaries of alternative spirituality, everything from shamanic drumming to goddess worship. On the other end, there are churches

People are tired of programs. They want to connect. They are looking for a stronger sense of community.

using small groups for traditional Scripture study and Sunday school classes.

Most significantly, somewhere in the middle, there are an increasing number of "cell" groups, such as the ones established by First Christian Reformed Church in Calgary profiled elsewhere on this page.

They usually meet once a week to pray, develop friendships, offer care and support, study Scripture and talk

about its relevance in their individual day-to-day lives.

Tired of 'programs'

It is these cell groups that are having the most profound impact. "The deity of small groups is a God of love, comfort, order and security," writes Wuthnow, director of Princeton University's Center for the Study of American Religion. "Gone is the God of judgment, wrath, justice, mystery, and punishment.

"Gone are concerns about the forces of evil. Missing from most groups, even, is a distinct interest in heaven and hell, except for the small heavens and hells that people experience in their everyday lives."

People are tired of programs. They want to connect. They are looking for a stronger sense of community.

Families are breaking down. Many people don't know their neighbors. Local communities have become disconnected. There's a prevailing attitude of "privatism" or go-it-alone philosophy to religion these days. The solution has been to set up an intentional community. It's there people help one another, share their most intimate problems, feel cared for

and identify with the groups.

In a religious setting, such groups are dramatically changing the way God is understood, says *Christianity Today* in an article by Robert Wuthnow. The magazine based its work on a massive three-year study in the U.S. But its findings are equally relevant to Canada.

God is more manageable

"God is now less of an external authority and more of an internal presence. The 'sacred' becomes more personal but, in the process, also becomes more manageable, more serviceable in meeting individual needs, and more a feature of the group process itself." In fact, two-thirds of all small groups in the U.S. have a religious foundation or focus.

Churches across the denominational spectrum, from conservative Protestant to Roman Catholic, are encouraging the formation of small groups, providing resources, recruiting members, purchasing study guides and making meeting space available.

Moreover, rather than stemming the tide of secularism, churches are adapting to it, especially as denominational structures become increasingly

irrelevant to many people.

Churches and other religious groups have found that small groups are better at reaching out to people who don't go to church, at assimilating newcomers and nurturing disciples.

Can be dangerous

The downside is that they do little to increase understanding of basic doctrine and Scripture.

More significantly, with the wrong direction and motivation, such groups can foster spiritual abuse through control, manipulation and misuse of power. Says Warren Bird, in an accompanying *Christianity Today* article, "Small groups can be driven by warped, sometimes sub-Christian, motives."

Nevertheless, their benefits seem to outweigh their shortcomings. An ever-widening array of resources are coming to market designed to meet small group needs.

The first time I attended a cell group meeting in the mid-1980s, I wasn't a church-goer. But I vividly remember the experience. A visitor, I looked around the host's living room where about a dozen people were gathered. I thought, "This feels like what a church should feel like. I bet the early Chris-

tian church must have been like this."

A few years later, I witnessed the impact of "base" Christian communities in Latin America and how they empowered small, impoverished communities, giving people a voice to speak out against outrageous acts of oppression.

As a result, two years ago, when my parish of 2,300 families announced it was launching small Christian communities, I was first in line.

Experiencing God's presence

It's been a modest beginning. We meet on a seasonal basis. This fall there are six communities in our parish involving about 70 people. We've made new friends, undertaken a few initiatives, walked another step in our faith journey.

It isn't always easy. As organizers, we've moved ahead like a sailboat tacking into a stiff breeze. Parish members have been slow to climb aboard. Members have become involved, only to move away or be taken up with other activities.

But it's also been enormously rewarding in ways that are difficult to quantify.

Calgary CRC adopts 'meta-church' structure

Vern Dyck

CALGARY — Most North American churches welcome the challenges of dealing with a growing congregation. Some larger churches, however, find their size makes it difficult to meet their members' needs. The Christian Reformed Church is one of many churches turning to small groups to address those issues, as well as many others.

With more than 320,000 members in North America, a few CRC congregations are adopting the "meta-church" concept, creating a host of small home churches within the larger corporate church body. First Christian Reformed is the first of the four local CRC churches to try out the structure, implementing it this fall.

"In order to grow larger, you have to grow smaller," says Rev. Mike Reitsma, senior pastor at First CRC. "In order for people to be incorporated into a church... the larger you become, the more necessary it is to have small groups. You need

to have a way in which to minister to people, for people to feel that they're heard, and have an opportunity for people to share their lives, their prayer concerns, their concerns for life, and have these needs met."

Talk, share, socialize

In the meta-church structure, church members who gather every Sunday for worship are also encouraged to become part of small groups or "cell" groups which meet during the week. At these mid-week meetings, members gather to talk, share their faith and socialize in an informal setting. Activities include prayer and Bible study, social outings and evangelistic outreaches.

Although many churches currently utilize small groups as part of their overall structure, what makes the meta-church different is the extent to which small groups are used to meet members' needs.

Traditionally, it has been the pastor's responsibility to ensure

the congregation is being ministered to. Not only does this generate tremendous demands on the pastoral staff, but it also creates an inherent division between the clergy and the laity.

Reitsma believes this hierarchical structure is neither necessary nor warranted. Instead, he believes that an egalitarian framework is much more effective; it gives members the opportunity and responsibility to minister to each other.

"The key to 'meta' (church) is that all ministry gets done on the basic level of the organization within the church (the cell group); this includes worship, service, evangelism, discipleship and encouragement," says Reitsma.

A place for women

Moreover, women play an important role in the meta-church. Although the CRC prohibits women from being ordained as elders or pastors, they have the opportunity to serve in roles of leadership within the

meta-church structure. "Synod has said that women are not allowed to be officially elders and pastors. But they have also indicated that the giftedness of women is to be encouraged, to be used and to be developed," says Reitsma. "So we see this as a total open door to the development and utilization of the giftedness of women, because they have leadership gifts equal to those of men."

First CRC member Jessica Oosterhuis, 26, serves as a group leader or "contact person" within the meta-church, acting as a liaison between her small group and the larger church body. She often leads her group's bi-weekly Bible study; she also co-ordinates its activities and monitors its spiritual well-being.

Oosterhuis appreciates the sense of community fostered among her group's members. The focus is nurture, the goal is growth — both individual and collective — until it is large enough to divide.

Belonging

For members, such groups create a sense of belonging. In turn, the groups challenge their members to reflect upon God's activity in their lives. Group members are brought closer together by being spiritually accountable to one another.

Personal involvement is essential. Oosterhuis feels this involvement is facilitated by the freedom that exists within the meta-church for everyone, male or female, to use his or her spiritual gifts.

Consequently, as a woman in a leadership role within the meta-church, Oosterhuis does not perceive herself as doing something out of the ordinary.

"I'm leading the cell group. But that doesn't mean that I'm doing anything super-special as a woman within the church," she says. "It's just somewhere that God has put me, where I'm using my gifts that he has given me, and, I hope, using them the way he wants me to."

A crèche among us

The other day a notice went out to our staff and faculty at the King's University College with a challenge to participate in a door-decorating contest on the Christmas theme. Since no tape is to be used on our newly painted doors, the challenge will be daunting. However, I am sure that many will rise to the occasion and within a few days we will see sprigs of holly, evergreen, streamers, popcorn, bells, angels, shepherds, wisemen and many stars adorning the various doors and windows of our offices.

Our college will be decorated in ways that are consistent with other Reformed heritage schools: lots of green, lights, texts, drawings. But there will not be a crèche in the lobby or chapel area with a Christ Child in a manger, surrounded by a Mary and Joseph and adoring commoners. That would be too Roman Catholic for our Reformational beliefs, wouldn't it. We don't do it in our churches; we certainly wouldn't do it in our schools.

Our schools and colleges are fuelled by the belief that all of life is religious; that learning is to be integrated with faith and living; that Christ dwells within and among us. These beliefs are given expression in the instructors we hire, the curriculum we select, the methods we use to

stimulate and advance our students, the projects in which we choose to involve our students, the programs we present to the

details of the ceramic coloring, the origin of the robes, the workmanship of the stable. We would pause to verbalize, to ex-



A crèche from El Salvador, acquired by Marian Van Til via a self-help craft agency. Marian and Ed display the crèche each year (in a thoroughly Reformed manner!) on their living room mantle.

school community at Christmas and Easter. We express our Christmas joy in words and deeds.

Learning to be silent

What would we do if, upon entering one of our academic institutions we were suddenly confronted with a manger scene? We certainly would not genuflect to the plastic doll "lying in the manger"!

Knowing our temperament, we would probably be tempted to analyze the authenticity of the scene; pointing out the

change wit. Most of us would feel uncomfortable just pausing and being silent. After all, schools are intended to be places of movement, noise, debates, physical and mental actions; we do not encourage meditation, a withdrawal for worship, or a reflective silence in schools.

Ironically enough, secular universities do build meditation centres which enable students to withdraw into an uncommon silence. Talking to teachers at a Christian teachers' convention on the West Coast last year,

there also appears to be a growing trend for such centres in schools in our Reformed heritage. In several high schools, students had requested and received space for a meditative/worship centre they could call their own. For some students the centre had become their prayer closet, for others it was just a place to be alone with their thoughts.

A Christ Child in a manger is a very concrete depiction of what the Christmas season is intended to celebrate. We should be constructing stables and mangers on all our front lawns and school yards so that all who pass will pause and reflect on why and what it is that we celebrate every December 25!



Alyce Horzelenberg Oosterhuis teaches educational psychology at The King's University College in Edmonton. Right now she is wondering how she can decorate her office door to look like a stable entrance.

B.C. University to study women in retirement

BURNABY, B.C. (Canadian Scene) — Canadian women are living longer. There are more of them in the labor force than ever before (58 per cent), but at the same time larger numbers are at risk of poverty than at any time in the nation's history, say a group of researchers at Simon Fraser University in Burnaby, B.C.

The researchers, who are from a variety of educational disciplines, are joining forces to conduct the *Women and Retirement Study*. The project has been funded by the Social Services and Humanities Council of Canada and will be conducted in partnership with the Vancouver City Savings Credit Union.

Canadian women now live to an average of 80.6 years, compared to 74 years for men. Poverty rates for older women are almost double the rate for men. The situation worsens for older, unattached women, and some 320,000 of them are considered to be living below the poverty line.

B.C. opens toll-free line to help integrate special needs students

VICTORIA, B.C. (BCME) — British Columbia teachers from anywhere in the province can now get in touch with experienced practitioners to discuss issues related to students with special needs. Help can be had by dialing a toll-free telephone support line established last month by Minister of Education Art Charbonneau.

"This toll-free service will allow teachers, administrators and teachers' assistants quick access to experience and advice as they work through the ongoing challenges of inclusion," said Charbonneau. "Through this service, teachers and administrators will be able to get the most current guidelines and strategies to help them in the integration of students with spe-

cial needs." The telephone service is provided and funded by the Ministry of Education through a contract with the B.C. Teachers' Federation (BCTF). BCTF president Alice McQuade is pleased with the co-operation that resulted in the support line. "Teachers are working hard to meet the needs of every child," she says. "They will appreciate being able to get assistance with things like behavior management strategies, instructional approaches and curricular adaptations. The students will be the primary beneficiaries."

The project arose from recommendations of the Ministry of Education's recent review of special education. The special education advisory committee, which assessed the ministry in

the review, recognized that inclusion of students with special needs often requires immediate support as well as long-range ministry policies.

Christian Courier was assured by ministry spokespersons that any professionals, including Christian teachers and administrators, may make use of the support line.

The special education integration support line can be reached at 1-800-876-8542.



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Canada and the Netherlands connection

TORONTO (Canadian Scene) — In November, Canada's venerable Royal Agricultural Winter Fair began a new phase in its history: recognition of Canada's diversity. The 1994 Fair initiated a series of tributes to nations whose peoples have contributed to Canada's multicultural makeup.

"The Royal," as it's known, this year saluted the Netherlands with special displays in its Winter Garden, an area devoted to horticulture. There was a 33-metre replica of a Dutch canal, complete with bridge. An Amsterdam street, complete with house facades, showed the Dutch talent for gardening. There was a Dutch market square featuring cut flowers and a greenhouse of the type in use in Ontario's Holland Marsh where so many of the market gardeners are of Dutch origin.

Along the canal 15,000 tulips were planted. Half way through

the 11-day fair they were replaced with 15,000 fresh tulips. Traditionally spring flowers, the tulips were carefully nurtured in the Netherlands and flown into Toronto for the fair. The occasion celebrated two events in the history of the tulip. This year marks the 400th anniversary of the tulip's arrival in the Netherlands, to whose people it has become the national flower. And in the spring of 1946, Canada's capital erupted into bloom with thousands of tulips; they were a gift from the Dutch royal family, whose Princess Juliana and her family had been given shelter in Ottawa during the Second World War. That gift has given birth to Ottawa's annual tulip festival.

A moving exhibit in the Dutch area at the Royal Winter Fair was the replica of a war memorial honoring the Canadians who died liberating the Netherlands from the Nazi forces. It foreshadowed a com-

memoration that will take place in 1995. Next spring, Canadian veterans of the Dutch campaign, and their wives, many of whom were Dutch "war brides" who married Canadian men, will

return to commemorate the 50th anniversary of that liberation.

"The Royal's" tribute to the Netherlands was both timely and highly appreciated, both by Dutch Canadians and members

of other ethnic communities who look forward to future celebrations of their own horticulture.

Striptease bandits caught in Deventer supermarket

Marian Van Til

DEVENTER, Neth. — Last summer "six bare-breasted bandits suspected of robbing Dutch supermarkets, armed with nothing but their nudity, were caught in the act, police in Deventer, the Netherlands said." So begins a story picked up from wire services and reported by the *Indianapolis Star*.

The women would rush into

supermarkets, "stunning customers and management with a striptease" while a male accomplice would hit the office and cash registers. Similar robberies had been reported earlier in Groningen in the north and Zwolle in the east.

But the bandits met their match in Deventer in the person of supermarket owner Albert Goorman. Goorman had heard news reports about the sexy

sextet and their male friend.

"When I saw them coming in and starting to show their breasts, I immediately pushed the alarm button," said Goorman. "I knew what was happening." Police immediately appeared, charging the seven with theft and retrieving the equivalent of \$2,717 for Goorman.

Smoking slows Alzheimer's, nicotine may protect, says Dutch study

AMSTERDAM — A study in the Netherlands of 200 people suffering from the early onset of Alzheimer's indicates that more nonsmokers than smokers develop the disease, reports the *British Medical Journal*. Alzheimer's causes dementia in mostly older people.

"Within families in which Alzheimer's was apparently in-

herited...we observed that the onset was later in smoking patients than in non-smoking patients. The risk of contracting Alzheimer's disease decreased as the number of cigarettes smoked daily increased," say researchers Cornelia van Duijn and Albert Hofman in their report.

The key could be nicotine

van Duijn and Hofman speculate. Nicotine could offer protection by compensating for the loss of some brain chemicals caused by Alzheimer's. For similar reasons nicotine may offer some protection from Parkinson's disease. However, it is not advisable to take up smoking in order to prevent Alzheimer's. C.C. Staff

British lottery loses with churches

LONDON (EP) — Great Britain's first national lottery, launched in mid-November, has failed to gain church support, despite the fact that some of the nation's historic cathedrals are expected to benefit from what may be the world's biggest lottery.

Revenues from the lottery tickets, which cost a little over

\$2 Cdn, are being allocated to "worthy causes" throughout the United Kingdom, including the national Heritage fund. Its managers said they would consider applications from churches for capital projects.

Still, an Anglican bishop questioned the moral implications of the lottery, and in late October, the Methodist church

decided to sell the shares it held in one of the companies involved in organizing the lottery's communications network.

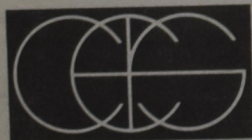
The Church of England deferred judgment on the lottery until more was known about it, but Archbishop of Canterbury George Carey has said that the church needs to exercise its national ministry responsibly and come to terms with the new development.

Among the first winners of the lottery? The honorary head of the Church of England, Queen Elizabeth, who won a small amount.

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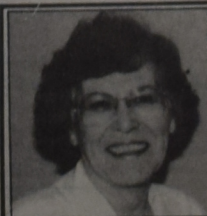


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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>PASMA: We wish all our relatives, friends and acquaintances a joyous and blessed Christmas and also God's blessings in the new year. George and Alice Pasma, 263 Clark side Rd., London, ON N5W 5E7</p> <p>Marriages</p> <p>TE NYENHUIS/ROZEMA: With joy and thanksgiving to God LENY TE NYENHUIS and JOHN ROZEMA announce their marriage plans. The wedding will take place, D.V., on Friday, Dec. 30, 1994, at 3 p.m., in Redeemer Chr. Ref. Church, 1232 Blackwell sideroad, Samia, Ont., Pastor John te Nyenhuis officiating. Future address: 2072 Lakeshore Road, Samia, ON N7X 1H1</p> <p>Anniversaries</p> <p>With joy and thanksgiving to God we announce the 40th wedding anniversary of our parents and grandparents ALBERT and NEL LAMMERS (nee VOSKAMP) We love you and wish you God's continued blessings in the years to come. From your children and grandchildren: Rick & Sharon Melissa, Dave, John, Rachel Pete & Janet Christopher, Michael, Matthew John & Darlene Britney, Mamie Diane & Harold Alan, John, Brenda, Deana, Derek Henry & Yvonne Amber Lynn, Eric Eric & Lisa We invite friends and family to an open house at Grace Chr. Ref. Church, Cobourg, Ont., from 2-4 p.m. on Dec. 23, 1994. Home address: 1 Thomas St., Cobourg, ON K9A 1J9</p>	<p></p> <p>1955 January 8 1995 It is with thankfulness and joy to God that we celebrate the 40th wedding anniversary of our parents and grandparents FRED and JANE REINDERS We thank God for His hand of blessing and protection over your lives Mom and Dad. We have been so blessed by the love, care and support you have given us over the years. Thank you for pointing us in the direction of the cross and for being living examples of God's love. Congratulations and may the Lord continue to bless and watch over you for many more years together. With love from: Mike & Colleen Reinders — Oakville Alicia, Renee, Joel, Matthew Robb & Karen Powell — Vancouver David, Jordan, Luke Rob & Hilda Balamut — Mississauga Daniel Phil & Betty Reinders — Vancouver Harold & Sharon Reinders — Mississauga Joshua Open house: Family and friends are welcome to celebrate with us on Saturday, Jan. 7, 1995, at the Clarkson Chr. Ref. Church in Mississauga, Ont., from 2-4 p.m. Best wishes only. Home address: 1655 Valentine Gardens, Mississauga, ON L5J 1H4</p> <p>Obituaries</p> <p>"I am the resurrection and the life. He who believes in me will live even though he dies" (John 11:25). On Saturday, Dec. 3, 1994, the Lord took to Himself DOUWE BOERSMA in his 93rd year. Beloved husband of Jetje (Konynenbelt) Boersma. Dear father of: Sandra & Peter Damsma — Clinton, Ont. Shirley & Bert Branderhorst — Exeter, Ont. Jerry & Annie Boersma — Exeter, Ont. Janny & Steve Elgersma — Dunnville, Ont. Peter & Audrey Boersma — Exeter, Ont. Loving grandfather of 24 grandchildren and 33 great-grandchildren. The funeral service was held on Dec. 6, 1994, at the Wards Funeral Home in Brampton, Ont., Rev. P. VanEgmond officiating. Correspondence address: Holland Chr. Homes, 7900 McLaughlin Rd. S., Apt. 703, Brampton, ON L6V 3N2</p>	<p>Werkendam - St. Davids July 18, 1919 - Nov. 30, 1994 "I know that my Redeemer lives" (Job 19:25). On Wednesday, Nov. 30, 1994, our dear wife, mother and grandmother MARGARET (MAAIKE) ELLENS was freed from her suffering and taken home by her heavenly Father. She will be lovingly remembered by her husband, Ken (Keimpe) and children Nelly & Frank Baarda — Vineland Rachel, Jonathan Jake & Ann Ellens — Brantford Amanda, Heidi, James, Scott Ron & Carol Ellens — St. Davids Ken, Benjamin Correspondence address: K. Ellens, P.O. Box 81, St. Davids, ON L0S 1P0</p> <p>Sleen - Drayton Dec. 23, 1907 - Dec. 3, 1994 After a short illness, it pleased the Lord to take home His beloved child JOHN GEERLINKS SR. on Dec. 3, 1994, in his 87th year. Predeceased by his wife Alice Geerlinks (nee Blancke) (May 15, 1982). Dear father of: Bert & Grace Geerlinks — Drayton, Ont. John & Jane Geerlinks — Moorefield, Ont. Fred & Jenny Geerlinks — Brampton, Ont. George & Rita Geerlinks — High River, Alta. Mary & Henry Eygenraam — Unionville, Ont. Jean & Bill Osterloo — Exeter, Ont. Harry & Jane Geerlinks — Elmira, Ont. Grandfather of 23 grandchildren and 17 great-grandchildren. The funeral was held on Wednesday, Dec. 7, 1994, at the Drayton Chr. Ref. Church, Drayton, Ont., with Rev. David Tigchelaar officiating. Correspondence address: Bert & Grace Geerlinks, Box 162, Drayton, ON N0G 1P0</p>	<p>Boskoop, the Neth. Grimsby, Ont. March 6, 1924 Nov. 19, 1994 "Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matt. 25:23). After a courageous fight with cancer, the Lord received unto Himself our beloved ANNA CHRISTINA LEMSTRA-BALT (nee VAN DER SPEK) Dear wife of Ben Balt (and the late Johannes Lemstra). Dear mother of: John & Anne Lemstra — Binbrook David, Wesley, Alexa Harriette & Charles Stam — Trenton Darrell, Charlene, Vanessa, Jacquelyn Betty Lemstra — Belleville Maurice & Henrietta Lemstra — Cambridge Christine, Melanie, Nathan, Jeffrey, Stephen Shirley & Peter Baelde — Newmarket Jonathan, Karen, Elina Stan & Linda Lemstra — Beamsville Derek, Marissa, Ryan Ron & Judy Lemstra — Brantford Megan Dear sister of: Sophie & Marinus Guldmond — Ancaster Jan & Teune van der Spek — Boskoop, the Neth. Dear stepmother of: Gerry & Marilyn Balt — Ancaster Betty & Kryn Smid — Flesherton Marie & Eddie Keus — Grimsby Ina & John Deline — Kitchener Jane & Peter Bervoets — Grimsby Chris & Art Piersma — Grimsby and 14 grandchildren and 1 great-grandchild. Funeral service was held Nov. 22, 1994, by Rev. A. Blaak at Mountainview Chr. Ref. Church, Grimsby, Ont. She will be greatly missed, but her life was a testimony to God's faithfulness and an encouragement to us who follow, to run the race with perseverance. Psalm 42. Correspondence address: c/o B. Balt, 57 Deborah Dr., Grimsby, ON L3M 4L3</p>
<p></p> <p>Save money by using the</p> <p>CLASSIFIEDS!</p>				
<p>ATTENTION</p> <p>If you fax your display or classified ads to us, please type them and check spelling BEFORE you transmit the text.</p> <p>Thank You.</p>				

Classifieds

Obituaries	Obituaries	Obituaries	Miscellaneous	Miscellaneous
<p>On Nov. 19, 1994, the Lord took unto Himself</p> <p>JOHN SUURDT at the age of 81, at Trenton Memorial Hospital. Born in Ureterp, Fr., the Netherlands, he was predeceased by parents Jurjen and Geertje (Popkema) Suurdt, and by his brother Hans Suurdt and sister Aukje Klooster. Beloved husband of Jean Suurdt (nee Vander Bij). Dear father of: Maryse & Rangco Bronsema — Bethany Andre & Coby Suurdt — Frankford Yvonne & John Bom — Sudbury Gerald & Alice Suurdt — Frankford Loving grandfather of 20 grandchildren. Also survived by siblings Sjoukje VanderVelde, Harm Suurdt, Piet Suurdt, Markus Suurdt and Eeuwe Suurdt. Funeral service was held at Community Chr. Ref. Church, Frankford, Ont., on Nov. 22, 1994, the Rev. R.W. Popma officiating. Correspondence address: Gerald Suurdt, R.R. 3, Frankford, ON K0X 2C0</p>	<p>"In my Father's house are many mansions" (John 14:2). On Dec. 3, 1994, the Lord took unto Himself His child</p> <p>ERNST TERMORSHUIZEN in his 91st year. Predeceased by his wife Maria Termorshuizen-Overgaauw (1971). Dear father of: Gerry & Marguerite — Grimsby John — Beamsville Arnold & Tina — St. Catharines Martin & Mary — Grimsby Emie & Yetty — Beamsville Jake & Mary — Cayuga Maryke & Casey Flokstra — Hamilton Nellie Norman — Beamsville Dear grandfather of 28 grandchildren and 15 great-grandchildren. Beloved uncle of Bill and Dianne, Smithville. Also survived by a brother, Cor, in the Netherlands. Funeral service was held on Wednesday, Dec. 7, 1994, at the Mountainview Chr. Ref. Church in Grimsby, Ont. Interment at Chapel Hill Memorial Gardens, Hamilton, Ont. Correspondence address: Gerry Termorshuizen, 513 Ridge Rd. W., R.R. #1, Grimsby, ON L3M 4E7</p>	<p>We were saddened when we heard that</p> <p>JAN VANDERVELDE had passed away. To the people who knew him in Canada he was "Mr. Van." To us he was simply "Meester VanderVelde." From 1929-1949 he was "meester" at the "Dr. Abraham Kuyperschool" at Andijk, the Neth. He was everybody's favorite "meester." He certainly touched many lives. When some of us who live in the Niagara Peninsula and southern Ontario would meet him at a worship service in First Chr. Ref. Church, Hamilton, Ont., he would proudly announce that we were "his children." We, his "Andijker" students (and there are many of us in Canada), would like to express our sympathy to his extended family. Jan VanderVelde has gone Home, but the good memories will remain. We will miss him! His "Andijker" students. Correspondence address: Kees Vander Leek, 68 Dunkeld Ave., St. Catharines, ON L2M 4A7</p>	<p>ATTENTION Subscribers/Advertisers</p> <p>N.B.: Please note that the deadline for the January 6, 1995, issue is Thursday December 22, 1994!</p> <p>Christian Courier will not publish on December 30, 1994.</p> <p><i>We wish all of you a blessed celebration of Christ's birth and a peace-filled New Year.</i></p>	
<p>"The Lord is my Shepherd, I shall not want" (Ps. 23). On Nov. 29, 1994, after a lengthy illness, the Lord called home our loving mother, grandmother and great-grandmother</p> <p>JAPKE (JANE) VANDERLEY born on May 12, 1912, in Anjum, Fr., the Netherlands. Dear mother of: Shirley Sytsma — Oakville, Ont. Ann Frick — Norwood, Ont. Dear Beppe of: Allan & Beth Sytsma — Kingston John & Tracey Sytsma — Mississauga Rick & Jennifer Sytsma — Mississauga Bill & Penny Frick — Norwood Ron & Blythe Frick — Peterborough Dear great-Beppe of Michael, Daniel, Megan, Paul, Christopher, Taylor, T.J., Jesse. Predeceased by her husband John Vanderley and two sons, Clarence and Richard. "I have fought the good fight, I have finished the race, I have kept the faith, henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day and not only me, but also to all who have loved His appearing" (2 Tim. 4:7,8).</p>	<p>Seeking a Pastor The Christian Reformed Church of Georgetown, Ont., is seeking an ordained pastor to work in team ministry, leading us in preaching, teaching and pastoral care, with proven ability for and commitment to youth ministry. A church profile is available upon request. Contact the Calling Committee, Georgetown Chr. Ref. Church, P.O. Box 45, Georgetown, ON L7G 4T1.</p>	<p>Miscellaneous</p>		
	<p>Don't Forget...</p> <p>It's time to extend Christmas and/or New Year's greetings through C.C.</p> <p>Starting with the Christmas issue (December 2), and continuing with the December 9, 16 and 23 issues, we plan to reserve a special section on the classified pages for your season's greetings. Deadline for the Christmas issue is November 23! Kindly formulate your greetings to family and friends now (the message should not exceed 40 words) and send it in today, enclosing payment of \$20.00 as well.</p> <p>Forget the fuss of cards and postage stamps; one ad does it all!</p> <p>Christian Courier 4-261 Martindale Road St. Catharines, ON L2W 1A1 Fax your message to us! Our fax number is: (905) 682-8313</p>	<p>Christian Courier</p> <p>Give someone a gift subscription and we will send them a card informing them of your thoughtfulness and new subscription!</p> <p>Please start the following gift subscription today at \$25.00 for 12 months (44 issues)</p> <p>Name _____ Address _____ City/Town _____ Code _____</p> <p>This gift is from:</p> <p>Name _____ Address _____ City/Town _____ Code _____</p> <p>Cheque for \$25 must be enclosed.</p> <p>This offer applies only to those who were never subscribers of <i>Christian Courier</i> or whose subscription lapsed more than a year ago. (Valid until December 31, 1994)</p>		
<p>Look for our Calendar of Events on page 18...</p>				

Classifieds

Personal	Job Opportunities	Job Opportunities	Miscellaneous	Miscellaneous					
<p>WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$3.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 More male members are encouraged to apply.</p>	<p>Calvin College</p> <p>The Education Department of Calvin College seeks candidates for a tenure-track faculty position in at least psychology of education, introduction to teaching, and elementary supervision. Responsibilities include teaching courses in these areas, advising students, supervising elementary student teachers, and providing leadership to surrounding school districts.</p> <p>Qualifications include: 1) an earned doctorate (or ABD) in psychology of education or a closely related field; 2) K-12 classroom teaching experience (secondary experience is preferred); and 3) a scholarship agenda. Women and minority candidates are encouraged to apply.</p> <p>Calvin is a Christian college within the Reformed tradition and is an equal employment opportunity employer. Interested applicants should forward a letter stating qualifications and vita to Gloria Goris Stronks, Staff Development Committee, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546.</p>	<p>Registered Practical Nurses with Medication Certificate</p> <p>Holland Christian Homes Inc. has vacancies for On-Call Relief RPN's with Medication Certificates to work in Faith Manor Nursing Home.</p> <p>If interested in joining our Nursing Team, please forward a resume by December 31, 1994, to:</p> <p>Director of Resident Care Holland Christian Homes Inc. 7900 McLaughlin Road S. Brampton, ON L6V 3N2 Fax: (905) 459-8667</p>	<p>Mortgage Investment Participation Now 9 1/2% interest for 1 or 2 years We offer you an opportunity to share in a quality FIRST MORTGAGE on PRIME PROPERTIES.</p> <ul style="list-style-type: none">• Monthly interest cheques will be provided to you in advance.• Participation of amounts \$15,000 and up.• Real Estate Appraisal available. <p>HARRY SNOEK LIMITED 32 Finch Avenue East North York, ON M2N 4R1 (416) 221-7400</p>	<p>Help wanted: Experienced grower for cut-rose and potted-plant crops. House possibly available. Phone Brian van Staalduinen at (905) 643-2002</p> <p>Elderly Christian gentleman looking for Christian lady to live in my home and assist me in daily activities such as light housekeeping, doctor appointments, shopping etc. Must be a non-smoker and have a driver's licence. For further information inquire or respond to: T. Strampel, Box 22, Site 109, R.R. #1, Wasaga Beach, ON L0L 2P0. Phone: (705) 429-5098.</p>	<p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5. Write to: #302, 1502-2nd Ave. S. Lethbridge, AB T1J 4A2</p>	<p>Job Opportunities</p>	<p>Job Opportunities</p>	<p>Job Opportunities</p>	<p>Job Opportunities</p>
<p>8% 1 year 9% 2 years</p> <p>Solid real estate partnership requires \$400,000 by year-end \$10,000 minimum</p> <p>Call accountant: John Vleeming, C.A. 3507-113 Ave. Edmonton, AB L5W 0P5 (403) 474-3025</p>									

Classifieds/Events

Miscellaneous	Miscellaneous	Miscellaneous	For Sale	Events
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(see our ad on page 16...)

This offer is valid until December 31, 1994.

Christian Courier 1994/1995 Telemarketing Campaign Report #2

We express our deep appreciation to all the local canvassers who have responded to our appeal for help and whose diligent efforts have paid off by bringing significant "new blood" to the growing C.C. family of subscribers.

The telemarketing campaign continues and we hope that many others make themselves available to do some C.C. promotion in their area. Results to date (Dec. 7/94) are as follows:

City/Town/Area:	Subscribers gained:
Brampton	71
Clinton	5
Edmonton	14
Ingersoll	16
Kingston	17
London	9
Montreal	5
Nova Scotia	2
Oshawa/Whitby	23
Owen Sound	15
Renfrew	2
St. Catharines	56
Sarnia	30
Total gain	265



Many other communities need to be approached. We need telemarketers in these places! **Why not contact me now and I will supply you with a kit giving some simple instructions. You can do all the work from your home: no driving or collecting or money is involved. Just let me know who said "Yes, sign me up," and we will do all the follow-up work from our office. Write, phone or fax me now!**

Stan de Jong
Co-ordinator.

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Confidentiality is assured.

Calendar of Events

Dec. 14-21 Christmas concerts by the Ontario Chr. Music Assembly, directed by Leendert Kooij, with Andre Knevel at the organ. **Dec. 14:** 8 p.m., Trinity United Church, **Bowmanville, Ont.**; **Dec. 17:** 8 p.m., Willowdale United Church, **Willowdale, Ont.**; **Dec. 21:** 8 p.m., Melrose United Church, **Hamilton, Ont.** Info. & tickets: (416) 636-9779.

Dec. 17 "Nederlandse Kerstwijdingsdienst," a Dutch Christmas celebration in song and word. Participants: "Cantata Singers" (dir. G.H. Hoekstra), Rev. Jan Pereboom and Mr. Jack Brouwer of "Zingend Geloven." At 7:30 p.m., Covenant CRC, 278 Parnell Rd., **St. Catharines, Ont.** Sponsored by Radio CHIN FM 101's "Zingend Geloven."

Dec. 17 Christmas concert by the St. Thomas Ladies Choir and the St. Thomas District Male Choir "Crescendo," 7:30 p.m., Knox Presb. Church, **St. Thomas, Ont.**

Dec. 18 Dutch worship service led by Rev. John Van Dijk, 3 p.m., CRC, **Ancaster, Ont.**

Dec. 19 Christmas concert featuring the "Mattaniah Male Choir" (dir. by Herman Den Hollander) and organist Andre Knevel, 8 p.m., Chalmers United Church, **Woodstock, Ont.**

Dec. 21 Christmas celebration concert by the "New Life Christian Choir" and the "Garden City Christian Male Chorus," accompanied by a string ensemble from the Niagara Youth Orchestra, featuring excerpts from Handel's "Messiah." At 7:30 p.m., Maranatha CRC, **St. Catharines, Ont.** Info.: (905) 682-8945.

Dec. 23 Annual candlelight service with the "Adoramus-Maranatha Choir," 8 p.m., Mount Hamilton CRC, **Hamilton, Ont.**

Dec. 24 Carol sing and organ solos with Andre Knevel at the organ, Free Reformed Church, **Clearbrook, B.C.**; **Dec. 25:** Dutch service in same church with organist Andre Knevel, recorded for Dutch Radio E.O.

Dec. 27 Annual John Knox Chr. School Hockey Tournament, 7:30 a.m., at Double Rink Arenas (Jane St., just south of Hwy. 7), **Woodbridge, Ont.** Info.: Gary Maas (905) 455-1886.

Jan. 5 Special advent service with the "Adoramus-Maranatha Choir," 7 p.m., Fruitland CRC, **Stoney Creek, Ont.**

Jan. 14 Concert by the "Dordt College Concert Choir," 8 p.m., Maranatha CRC, **Cambridge, Ont.**

Feb. 17-19 "Serving Christ in the Nineties" conference at Mt. Carmel Retreat Centre, **Niagara Falls, Ont.** Keynote speaker: Dr. Al Wolters. Theme: "Passing on the Reformed vision from one generation to the next." Info.: (905) 684-3991.



Gun lobby up in arms over new legislation

Canadians have lent their government more than \$7 billion by buying Canada Savings Bonds. What have we gotten in return? Not even a Christmas card from the Minister of Finance. Instead, no interest for two months on our loan, and the wrong end of the grab-fest called income tax. And to top it off, the threat of the sticky fingers of Revenue Canada touching our RRSPs. We stuck \$19 billion in that RRSP pot in 1993. No wonder the Ottawa money-sucking machine wants to put its intake pipe into that rich mother lode.

Justice Minister Allan Rock squared off with the gun lobby when he proposed what might be the world's toughest gun controls. The shootin' crowd is, so to say, up in arms. They will throw more money in their effort to kill the bill than the amount of the Gross National Product of Costa Rica.

Our wretchedly low dollar is luring tourists by the shipload. We had 1.3 million visitors in September. Of those callers, 300,000 came from overseas; the rest came from the U.S. All of them came in search of an honest-to-goodness, red-blooded, red-coated Mountie, and all with cameras bouncing on their belly buttons.

The *Chatham Daily News* might not be the paper you would expect to report on the theft of condoms. But it did. It told its readers about Keith Bradford, who took the entire vending machine out a men's washroom in Waterford, Mich. "He must have anticipated a big weekend," was the wry comment from Waterford police chief John Grimm.

Here is an item for vacant churches: Jim Bakker is out of the clink and ready for pulpit supply.

Hats off to our Prime Minister, who told the White House that since it did not have troops on the ground in Bosnia it should be a bit more modest about its suggestions. That's telling'm, Jean! The Prime Min-

ister is still promoting trade. In Paris, where they rolled out the red carpet for him, complete with a 56-piece military band and a festively prettied-up honor guard, he suggested free trade between Europe and North America. The French Senate chamber looked a bit like an evening service in the Christian Reformed Church (a lot of empty benches), but the senators who heard the speech gave Chrétien a standing ovation.

A Canadian colonel who flew a transport plane while hung-over from a too-spirited party was fined \$6,500 and severely reprimanded. The guy might as well get a paper route for it'll be a frosty Friday before he makes general. "Conduct unbefitting" bumps you off the promotion list faster than MacDonald's fries hamburgers.

The country put political differences on hold and wished Lucien Bouchard a good recovery and a speedy return to his normal living.

Defense Minister Collette tabled his White Paper, which calls for even more spending cuts for the military. Canada will also be more selective about joining peace-keeping missions, but the Navy will get more submarines. Perhaps the government could buy some used ones from the West End

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World news

Carl D. Tuyl

Mall in Edmonton. The cut-backs are nothing compared to the chop that the Argentinian Army is getting. The Argentinian military, known for its coups and political ambitions, will be slashed from 100,000 to 20,000 personnel. Canada will also withdraw from its NATO obligation to defend Norway. Norwegians, by the way, nixed the proposal to join the European Economic Union.

There is an interesting bruhaha going on between Federal Health Minister Diane Marleau and Alberta's slashing Premier Ralph Klein. Alberta wants private health clinics at which patients would pay for services rendered. The Canada Health Act says that's a no-no. The feds are threatening to withhold transfer monies.

Solicitor General Herb Gray tried to pull a fast one on the RCMP. In the midst of an ordinary housekeeping bill he stuck a little clause which would take away bonuses for bilingualism on the force. Union officials of the Canadian Police Association smelled a rat and discovered the scheme.

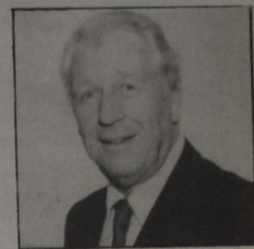
The *Achille Lauro*, which was once the Dutch ship *Willem Ruys*, burned up in the Indian Ocean. I saw a picture of the engines of that ship. They were covered with such a thick layer of oil that extinguishing the fire had as much chance as a person winning the pot of gold in the Readers' Digest Sweepstake.

There are a couple of interesting strikes going on in the Netherlands: security personnel at Vroom en Dreesman, one of the country's biggest retailers, walked out. The people who write subtitles for the TV programs also went on strike.

It's not easy to own a poodle in Beijing. First of all, the license costs about the equivalent of a half-year's salary. On top of that, dog owners can walk their pets only between 8 p.m. and 7 a.m., which, I think, will make for a lot of nervous mutts.

The *New York Times* reports that Vietnam has begun to signal an interest in inviting American naval forces back to

bytes



Cam Ranh Bay, the large port installation built by the United States during the Vietnam War. To make this even more interesting, it is said that the United States Navy seems interested in returning.

Once in a while we report items for the "Oops file." Here's one: "Coroner Philip Furie from Albany, N.Y., pronounced 86-year-old Mildred Clarke dead. Her body had been in the morgue for 90 minutes when the morgue supervisor noticed that Mildred was breathing and in need of a warm toddy. Oops, indeed.

Carl Tuyl is executive director of the Ontario Multifaith Council on Spiritual and Religious Care.

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OACS urges involvement in next Ontario election

Alan Doerksen

ST. CATHARINES — The Ontario Alliance of Christian Schools is encouraging its supporters to become actively involved in Ontario's upcoming provincial election. This marks

"Our community has a real opportunity to educate the public as well as the candidates about Christian schools in Ontario."

the first time since the late 1970s that the alliance has become politically active.

"This election is a real grab bag," says John Vanasselt, OACS's director of communications. "Our community has a real opportunity to educate the public as well as the candidates about Christian schools in Ontario."

To accomplish this, OACS is preparing a political action campaign kit that it will be sending to supporters across Ontario in January. The kit outlines strategies for how parents

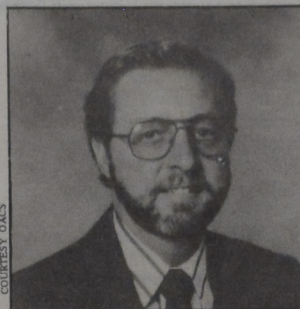
and other OACS supporters can become involved in the next Ontario election. One is to write letters to MPPs and candidates and letters to editors. Another strategy is circulating petitions focusing on the Ontario government's discrimination against independent schools (including those of OACS).

Forms of discrimination

Vanasselt cites several examples of discrimination from the government. One is that disabled children are denied health care through the day when they attend independent schools. Independent school students are also denied school bus service. According to OACS, "Everyone pays into health and transportation through taxes, but only those attending public schools receive the benefit."

A third service denied is remedial help for students with special educational needs, says Vanasselt.

By denying these services, the Ontario government discriminates against parents' right to have their children educated in conformity to their own



John Vanasselt

religious convictions, says OACS. Vanasselt points out that this is an internationally-recognized right mentioned in the charter statement of the United Nations.

Benefits of Christian education

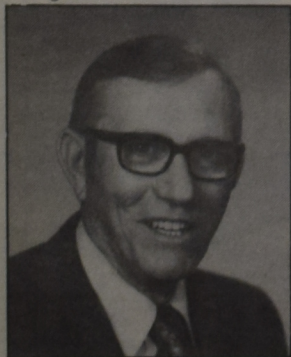
Another point Vanasselt and OACS want to get across to supporters and candidates is that Christian schools make a significant contribution to Ontario's education system.

"We raise kids to be responsible, hard-working and respectful of authority," says Vanasselt.

Pioneer president of Dordt College dies at 77

Marian Van Til, with files from Dordt College

SIoux CENTER, Iowa (DC) Rev. Bernard J. (B.J.) Haan, founding president of Dordt College in Sioux Center, Iowa,



Rev. Bernard J. Haan

died of congestive heart failure on Dec. 8 at his home in Sioux Center. He was 77.

During Haan's tenure as pastor of First Christian Reformed Church in Sioux Center (1945-59) he led the movement to

found a Reformed Christian junior college in the American Midwest. The college was initially envisioned as a training ground for those who would teach in Midwestern Christian schools.

When Dordt began in 1955 Haan was appointed its full-time president. He continued in that role until 1982. In the 27 years under his leadership the college grew from 35 students to a peak of 1218 in 1978. Current enrolment is 1156. During that time Dordt evolved from a two-year teachers' college to an accredited liberal arts institution which offers majors in 40 disciplines, including business administration, social work, engineering and agriculture.

Ardent promoter of Reformed higher education

Dr. John Hulst, current president of Dordt College, said upon Haan's death: "Rev. Haan's greatest legacy to Dordt

College is the concept of scripturally oriented higher education, which he promoted so ardently. We can best honor his memory by continuing to carry out that concept here at Dordt."

Henry De Bolster, president emeritus of Redeemer College in Ancaster, Ont., acknowledges Haan as "a tremendous help" to him as a colleague. "I have known Bernie for many years. But I got to know him especially well when I became president of Redeemer. He helped me understand all the implications of Christian higher education," De Bolster says. "He loved the Lord very much. 'The Kingdom' was what he always stressed — he felt higher education was so extremely important in helping people to live their whole lives for the Kingdom."

Students who were at Dordt during Haan's presidency remember his effusive greetings to every person he would meet during his daily campus strolls, his feisty manner when defend-

"We teach them to be good citizens in a democracy." Independent schools also provide education at roughly half the cost of the public system, he adds.

Rather than taking direct action, OACS plans to motivate its supporters to become involved with the next election. "We're looking to educate the public," says Vanasselt. "The alliance isn't going to endorse particular candidates or a political party."

Vanasselt mentions that the provincial Progressive Conservatives have been open about their plans for education, but the Liberals and NDP have been "not so public." The Family Coalition Party has similar views to the OACS and has "a very clear view of the role of education," says Vanasselt.

At present, Vanasselt is traveling to local meetings across Ontario to speak on this issue, and is helping to prepare information kits and a promotional video for OACS supporters.

News Digest

Euthanasia on TV

AMSTERDAM — Dutch TV viewers got a firsthand look in October at what death by lethal injection looks like during a one-hour documentary about euthanasia, the Associated Press reports. "Death Upon Request" followed the last days of Cees van Wendel de Jode, who suffered from ALS (Lou Gehrig's disease) and who could no longer communicate through speech. De Jode's doctor gave him a lethal dose of a sleeping drug while the cameras rolled and his wife stood by, assenting.

"Mercy killing" is technically illegal in the Netherlands but doctors who do it will not be prosecuted if specific guidelines are met: a longstanding doctor/patient relationship, with the patient suffering from uncontrollable pain and repeatedly, clearly asking to die.

Physicians opposed to euthanasia were unhappy with the program. Its producers insisted it was not "an advertisement for euthanasia."

Misuse of common weed is dangerous

TORONTO (Canadian Scene) — Jimson weed (*Datura stramonium*), found all over North America, is also known as loco weed, devil's weed and stinkweed. That's because it has powerful hallucinogenic effects when its seeds are chewed or its leaves are smoked. But getting high on the weed is dangerous, says the Ontario government's Addiction Research Foundation (ARF). It contains atropine, which is rapidly absorbed into the body and affects the central nervous system — 10 mg. can cause hallucinations, coma and death.

"The hallucinations can lead to bizarre and violent behavior, requiring [users] to be restrained and hospitalized," says ARF pharmacist Anne Kalvik. Several cases of that were reported recently in Hamilton, Ont.

The plant has large, jagged, bitter-tasting leaves with big white or purple, trumpet-shaped flowers. Thorny fruit pods bearing 50 to 100 seeds appear in the fall.

Thinkbit

"Ethics can prescribe behavior, but it cannot engender love."

From: Pilgrimage of a Proselyte